The Pastor

NOVEMBER • NINETEEN AND FIFTY TWO

The Pastor

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THE COVER: Harvest time is a time of thanksgiving. Photograph by H. Armstrong Roberts.

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slants on the religious

IN THE German village of Willingen, last July, were some fine signs of Christian fellowship. Some 200 representatives from 50 countries came together for a meeting of the International Missionary Council. As the conference opened, reports Russell Stevenson, delegates prayed together the Lord's Prayer, each in his own tongue. It must have been thrilling to hear the sound of Arabic and French, Urdu and Swedish, going up in petition to the Father of all men.

On the first Sunday the delegates worshipped and participated in Holy Communion according to the Lutheran rite—the first time, it was said, that a Lutheran church on German soil ever opened its communion in this manner to all baptized and communicant Christians. Bishop Otto Dibelius preached.

As to the meaning of "witnessing," Pong Snoi Sook, a pastor from Thailand said, "It is simple. You witness because you must. A new baby is born . . . it cries. A man is reborn in Christ . . . he witnesses." A serious attempt was made to oust the word "foreign" in connection with missions: "No place is too far or too near for the exercise of the mission. Every group of Christians in the world today is surrounded by people who deny or do not know the Christian message." Five staff members of the Methodist Board of Missions attended the meetings.

WHAT may be a landmark in modern evangelism was launched on October 5 through the medium of television. A dramatic program called "This Is the Life" is being made available to TV stations throughout the nation. It is a series of 26 half-hour films, professionally written and produced in Hollywood. The entire project is financed by the Lutheran Church (Missouri Synod), and handled by Lutheran Television Productions.

Built around the life of one family, the series dramatizes the Christian answer to present-day family problems. According to H. W. Gockel of the Missouri Synod's Board of Home Missions, "Our primary target audience in this venture are the millions of Americans who have not been brought to faith in Christ." The program is for week-day presentation and is not a preaching service. It was pointed out that "only rarely will the program include a formal presentation of Christian truth by means of the formal sermon or formal lecture." This sort of pioneering in television will bear watching. After viewing the first seven episodes of the series—before the *première*—the National Council of Churches offered its good offices to assist in securing time for the program on a maximum number of the nation's 107 television stations.

ALERT to one of the ways in which the church ought to be at work in the world, Charles F. Boss, Jr., secretary of the Board of World Peace, asked for and obtained a hearing before the Platform committees of both major political parties during their recent national conventions. He appeared in person in each case and presented statements, in behalf of the board he represents, based on actions officially adopted by the 1952 General Conference. Later, Senator Herbert H. Lehman of New York wrote of Boss's "clear and valuable testimony before the Platform Committee" of the Democratic Party. Our secretary of World Peace is to be commended and encouraged for this action. It is "old stuff" for him to appear before committees of our federal government, as it is for representatives of the Board of Temperance and other agencies. But to speak for the church directly to America's political parties seems highly significant, because the one that captures the support of America's voters—and it will be known about the time these comments appear—will assume responsibility in some of the most critical years thus far in history.

IN A message to his classmates of Ohio University at their fortieth anniversary, Professor Charles Kelley Knight of the Wharton School of Finance and Commerce, University of Pennsylvania, proposes—of all things—a new tax. Many religionists would approve, however, because it would be on words and pictures "of questionable effect on public or private morality." He blames the moral decay of this nation on the constant psychological warfare against morals by those who want to make a profit.

"Every writing, picture, utterance, or show," he says, "indicating that happiness can be drained out of a glass or a bottle, or can be attained by stealing another's wife or husband, or by allowing the mind to dwell on lustful thoughts, gives Communism a big boost." He has a point there.

AS THE latest figures on church membership were released recently, it was reported that the 252 religious bodies included had a total membership in 1951 of 88,673,005, which was nearly two million more than in the previous year. Protestant bodies as a whole gained about 2 per cent, and the Roman Church showed a similar increase.

Of the total membership, more than seven million are Jewish, Eastern Orthdox, Old and Polish National Catholic, or Buddhist. No major religious group has been far outstripping another. It appears that they have all developed in about the same relation to each other during the past 50 years. What this proves may be left to the imagination.

In 1951 there were 250,877 Sunday or Sabbath schools in all the groups reported with a total enrolment of 30,685,149. Signs of recovery in Sunday school growth re-appeared generally in 1947, following a slump that began in the thirties.

FOR THE past twenty-five years local churches have been getting larger. The average membership per congregation increased from 235 in 1926 to 312 in 1951. Some of us wonder if this is a trend that should not be r e v e r s e d, especially among churches that are far larger than these averages.—***N.S.C.***

The New Christ-Centered Theology

By PAULUS SCHARPFF

Only a theology viewing Christ as center of both spiritual and natural history is grand enough to proclaim God's love to bewildered men in the modern world, says the professor of Theology and Psychology at the Seminary of the German Methodist Church, Frankfort on Main. The article was translated from the German by Fred Heydel of Windsor, Colo.

EVERY theologian has heard of Rudolf Bultmann and his method of demythology. Characterizing all biblical history of the New Testament as myth, this method, while designed to preserve the substance of faith, tends to nullify the gospel story as a historical record. Very few are acquainted, however, with those theologians who in the past decades have attempted in their exegetic toil to prove that the contrary is true, that the Bible history was the center of early Christian preaching.

In fact, all Christian theology is based upon biblical history, namely, history of revelation and salvation; for instance, Ethelbert Stauffer, professor at Erlangen University in his book, *Theology of the New Testament* (C. Bertelsmann Publishing Co., Guetersloh 1941). Also Oscar Cullmann, professor at the University of Basel, and Sorbonne, Paris, teaching New Testament and ancient church history and dogma. His book's title is: *Christ and Time,* "The Early Christian Conception of Time and History" (Westminster Press). Then there is Otto A. Dilschneider, professor at the Church's High School in Berlin. His two works are: *The Presence of Christ* (two volumes of dogmatics of revelation), and *The Christian Conception of the World and the Reality of an Evangelical Academy* (1951).

1. Ethelbert Stauffer's *Theology of the New Testament* has five principal chapters called: "The Christ Centered Historical Theology of the New Testament." In exhibiting the divine message of the early church, he discloses not only a thorough exegesis of biblical books, but also the seldom used material of the post-canonical Jewish apocalyptical books. He says that the decisive content of the gospel in the early church is the gospel of the story of Jesus Christ. The religion of the Bible is a religion of revelation, and the proclaimed revelation of the New Testament is the self-revelation of God through Christ. The men of the New Testament took the event of Christ's life absolutely seriously, so that it became the very center of history.

According to the divine will of God, all realities are historically arranged; all theological reasoning should, therefore, be an arranging reasoning. Historical theology is in like fashion the canonical form of Christian reasoning. Any fact—for instance, man, executive power, or the Torah—is theologically understood if its theological position is determined in this historical order.

But what is the pertinent theological position of the Christ event? It is the center of history! All history is Christ-centered. The Christ event must be associated with our sphere of experience after this principle, and of course the sphere of experience must be associated with our knowledge of Christ. Christ is the center in God's universal plan, especially is this true in his plan of salvation: *he might gather together in one all things in Christ....* (Ephesians 1:10). *For by him were all things created....* (Colossians 1:16). The New Testament reveals God's Dispensational plan of salvation from this aspect.

The pre-Christian era is a time of promise. The days of Jesus Christ were days of promising fulfillments. The future Aeon (dispensation) will be the time of fulfillment. Stauffer portrays a comprehensive picture of world and divine history. The latter is the inner line of world history and leads it to completion. The early church proclaimed this truth of Christ's event so that all realities in world history can be related to this central truth. The early church, therefore, speaks of the absoluteness of Jesus Christ. But it does not speak of the absoluteness of Christianity in regard to a definite life's interpretation or a definite understanding of God.

Stauffer's presentation of divine history is a monumental painting of a Christ-centered, historical, picture. It begins with the pre-existence and ends with the final glorification of God. The book has been highly praised. The second edition was printed in Geneva, Switzerland, in 1944-45 without the knowledge of the author. The World Council of Churches sent the book, together with Luther's Catechism, to German prisoners of war who were at that time scattered in many parts of the world.

2. Professor Stauffer's theme of a "Christ-centered historical theology" was largely dealt with in Cullmann's book: *Christ and Time,* and in 1948 Dilschneider referred to it in his book *The Presence of Christ.* Cullmann stresses mainly that Christ is the center of divine history; whereas, Dilschneider lays weight upon the

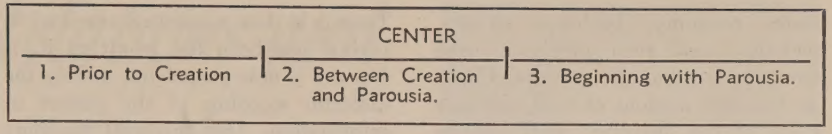
fact that Christ is the center of the cosmos.

Professor Cullmann emphasizes the significance of the terminology of the New Testament concerning time, eternity, etc., and how to grasp the biblical conception of time. As opposed to the Greek cyclical conception of time and all metaphysics, he shows the very straight line of the New Testament conception of time. And he shows that revelation and salvation, according to the understanding of the early church, are taking place continuously in time and in a coherent way. The result is that the same word of God which reveals itself in creation, and which will also be revealed in the new creation, became flesh in Christ Jesus. It is clear that God's word and work in Christ continues throughout history, and not only in the first century. Bible history is consequently the history of revelation. Inasmuch as it brings about the salvation of man, it is called divine history or, to be more specific, the history of salvation. (See the illustration on this page.)

In this line of salvation all essential facts are to be brought into relation with the center, namely, the death and the resurrection of Christ. The different sections of the entire line have their individual meaning, but they must constantly be determined from the center. It can therefore be called the "Christ Line."

It is Christ-centered in a twofold manner. First, Christ is the center of the whole dealing of salvation. Second, Christ is also the center of the entire history, not only man's history but all natural events as well. Colossians 1, 16: *All things were created by him, and for him.* As all history of salvation before Israel's election had been a matter of world history, it will become such again at the end of time. Dilschneider carries out this thought in his book *A Christian World View.*

This valuation of time from the point of view of the history of salvation is important in judging Bible history and world history. Only from that point of view can the Old Testament and the New Testament be understood rightly for the present as well as for the future. Beside acknowledging the middle of the divine



line, it is extremely important to see clearly the present phase of the history of salvation.

Christ not only reigns at the right hand of God, but also within his church through the Holy Spirit. The Church of Christ is his instrument of today's work of salvation. Its main task is the missionary proclamation of the "center." Christian faith and ethics become something real and dynamic when both are associated with the center of the divine line and keep at the same time the end of salvation in their view.

This universalistic view of God's plan of salvation is most essential for us even today. Neither the Reformation nor orthodoxy had any real historical understanding of the Bible and revelation. This type of historical reasoning about salvation was made known in the course of the nineteenth century. In the so-called "Heilsgeschichtliche Schule" (which emphasized the History of Salvation), it was Tobias Beck, Hofmann of Erlangen, and Carl Auberlen who stood for these historical truths of the Bible. They developed a universalistic view of Christian faith.

This subject of faith and history is again vital in our time, because history constitutes a main vexation during the present confusing century. We are grateful to Cullmann for making it so clear, theologically, that all history is to be understood and judged from the "center," and that on the divine line the fact of the Year 1 is the criterion of all history both before and after. But the times before and after the Year I have to be brought into proper relation to and by the center of the divine line.

Cullmann presents Christ as the center of earthly history and divine history, and Dilschneider emphasizes that Christ is the center of the Cosmos. Dilschneider discloses a dual truth:

1. Christian preaching must have an answer to man's great need, which is twofold today. First, he lost all substance of faith in a secular world, which resulted in the fact that his life is meaningless. Second, his relation to the cosmos, the world in which he lives, the state, economy, civil rights, science, techniques etc., has become meaningless.

2. Man, who in our days is without faith, needs another point of contact. Biblical preaching must find such a contact. The gospel message must have another aspect of approach as it had during the time of the Reformation. At that time it was the doctrine of the Second Article of the Creed. People of today who are away from God must be reminded of the Third Article of Christian faith; that is, of Christ who is now present with us through the Holy Spirit. He alone can overcome one who is away from God.

In the continuation of the divine historical line of Christ, Dilschneider, in *The Presence of Christ,* lays down the principle of a morphological christology. He describes the different revealed characters of Christ: the revelation of Christ in the Old Testament as the so-called action-revelation of Christ in his miracles and historical events; the personal revelation of the historical Christ; the pneumatical revelation of Christ beginning with Pentecost through the Holy Spirit; and finally, the last revelation of the glorified cosmic Christ by whom this world's consummation will come.

Modern man should not only hear the Protestant doctrine of justification, but rather how God reveals himself through the Holy Spirit. This must not be neglected within the Church of Jesus Christ whose members are part of the body of Christ. It is important to preach today not only justification through faith, but with greater emphasis the fact of God's presence in the Spirit. Moreover the vacuum existing in man today whose life has become meaningless must be filled with the message that Christ alone gives the world meaning.

Dilschneider unfolds in his latest book, *The Christian World View,* how the different phases of cosmos,

state, economy, biology, physics, technics, and even medicine have come under diabolic powers. Christ as revealed wisdom of God, the sole ruler of the universe, must redeem and glorify them.

It is urgent that we study anew the gospel that Paul and John proclaimed so that we can understand how these apostles have thought and spoken of Christ who created this cosmos. In Him there is an anchorage. The confessional message must be extended by a universal message. Dilschneider's book concludes: "The time has come to open the chambers of the Third and the First Articles of Faith in order to disclose the mysteries which lie in the confession of the Holy Spirit and the cosmical Christ.

"Let us enter into the spiritual battle of the church for a Christian universe, for a Christian world view."

It is worthy of notice that we in our days are richly blessed with a solemn historical theology. Arnold Toynbee, an English philosopher of history, claims that this present crisis of world's history is a challenge that demands an immediate answer. Theology no doubt can be instrumental in finding the proper answer. Theology can help to solve some of today's problems in several ways:

1. Man of today is not only threatened in his life of faith, but also in his complete existence, by this cosmos. All that stands in connection with the cosmos, such as man, nation, nature, and intellectual research, economy, and technique, have actually accepted a demonic despotism. By it man is greatly threatened. How will he find help? Now, because of the peculiar style of the Occidental Christianity with its reformatory theology, it is difficult to solve these cosmic problems. In the described universal line, however, ways and means are given to meet this threat.

2. The man of today faces an unusual temptation by the historic events. He asks desperately, "Where is God in these foolish events?" Through the perspective of revelation and divine history, help is being offered to him that will throw light upon these chaotic conditions.

3. The theological crisis that has set in since 1919 is not yet lifted. True it is that a spiritual theological revival has been the result of it. It was not a new gospel but merely the dialectic wording of the gospel of reformation. The universal theology makes it plain that the Lutheran Christian experience reveals only one side of the Pauline doctrinal faith. Yet the Pauline gospel has a greater volume than the gospel of Reformation in regard to the presence of Christ as well as to the cosmic Christ.

4. People of today have a new desire for the Bible, but the danger exists that they cannot find their way in it, especially not the relationship between the Old and the New Testament. Besides, there are many who are confused because of the de-mythology questions. Surely, better understanding of God's word can be acquired through the plan of divine history relative to the *Christ-Line.*

5. This universalistic theology can contribute toward ecumenical discussions. If attempts are made to exhibit the three great forms of Christian faith—those according to Peter and John and the Pauline epistles—then it is possible to put in doubt all narrow traditional confessionalism. At the same time many obstacles of the ecumenical union can be removed. This will happen especially where the "center of history," the Christ event, will be acknowledged as the principle of order.

6. The Christ-centered line involves also a strong evangelistic power. It keeps in view the modern man with his manifold threats and tries to point out the way in which God's revelation takes place. Furthermore, it clearly unfolds the truth that the reformatory point of contact in regard to a merciful God cannot sufficiently persuade. It can at the most offer a certain portion of understanding in his desperate needs away from God in this cosmos. And it is most important that the messengers of God understand the people of today, that the one spoken to takes notice that his need is being taken to heart.

Justification through faith was preached during the day of reformation, but today the problem concerns Christ's revelation, the ultimate goal, and the cosmic comprehensiveness of Christ's redemptive work. It is hoped that many will receive these new aspects of theological knowledge so that, as a result of it, preaching may gain biblical perspective, and so that we may receive by it a quickening of the spiritual life.

Church Words; How They Grew

Halibut

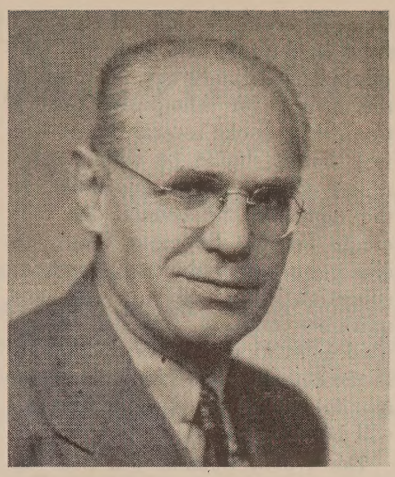
Meatless meals, now frequently brought about by high prices, were long encouraged by religious authorities. Some groups have abandoned this type of "fasting," but others feel that it still has disciplinary value. No moderns, however, carry the practice to the extent of medieval persons.

Numerous holy days were included in the official church calendar; others were instituted by regional leaders. As a result, there might be as many as seventy days out of the year when a pious person could not eat meat.

This created a great demand for substitutes, of which fish was the most popular. One type of flounder, or butt, was customarily reserved especially for use on holy days. It therefore came to be known as "holy butt." Captain John Smith recorded finding this fish in the New World in 1616. Within a few generations after he noted it in his diary, fasting was modified and partly abandoned. No longer reserved for fast days, the name of the holy butt was streamlined to halibut.—***Webb B. Garrison.***

Pastors have permission to use this material in sermons and church bulletins.—Ed.

Ecumenical Relations and the General Conference



By JOHN M. VERSTEEG

Methodism's activities in national and world councils are discussed in this article by the pastor of First Methodist Church, Athens, Ohio, and member of the Drafting Committee of the Protestant Commission on Church Union. This is one of several articles interpreting the 1952 General Conference.

THE EPISCOPAL ADDRESS of 1948 expressed profound concern for the unity of the broken body of Christ. Its great word dwelt in power among us the day the Presiding Bishop of the Protestant Episcopal Church addressed the General Conference, and spoke to us as men speak only as they are moved of the Holy Ghost. Then Boston's Bishop Nash effectively seconded his message and mind. Both realized that ecumenicity and church union cannot always walk together and be agreed. But it was crystal clear to them that the one leads to the other.

The General Conference saw that, too. It established a Commission on Church Union, defining its duties:

"To consider specific overtures or proposals for organic union with other denominations and report to the General Conference;

"To initiate studies looking toward organic union;

"To confer with representatives of other denominations in any general discussion of church union;

"To encourage interdenominational co-operation throughout the church;

"To have responsibility for any interdenominational activities not specifically cared for by other agencies."

It referred to this Commission "the cordial invitation by the Protestant Episcopal Church to carry on official conversations" and other opportunities of that sort.

In 1952 the Episcopal Address enthusiastically reported that, within the past quadrennium, the formation of the World Council of Churches at Amsterdam in 1948 and of the National Council of Churches of Christ at Cleveland in 1950, had empowered Protestantism. It said that "the growth of the ecumenical Church throughout the world" is "the most significant movement of modern religious history," and went on to say: "It has been the privilege of our Church to make through all the years constructive contributions to this movement of world-wide Christian unity. For a long time we have been repeating: I believe in the holy catholic Church. Now we are seeing upon the horizons of our troubled times the outlines of this New Testament ecclesia, helping to answer our Lord's prayer for the oneness of His followers. . . ."

The Address rejoiced that "the recent Ecumenical Conference in Oxford brought an exhilarating sense of oneness to the branches of Methodism scattered across the earth" and praised the formation of the World Methodist Council. It concluded: "What deeply concerns us is that this universal movement toward Christian unity should create within the hearts of individual believers and local churches a sense of the supernal grandeur of the Church to which they belong, and lift their eyes from the round of petty interests and sectarian rivalries to the lofty endeavor of making a whole world Christian. We shall move forward, both at home and abroad, as God gives us strength, to heal the broken body of Christ and unite our forces for the conquest of the powers of darkness."

There was another great hour at San Francisco, Tuesday morning, April 29, 1952. The *Daily Christian Advocate* gave some seven pages to reporting it. Charles C. Parlin, a distinguished layman who had given outstanding service to the church as secretary of its Commission on Church Union, introduced the account of the Methodist participation in the ecumenical movement. Bishop G. Bromley Oxnam, Samuel McCrea Cavert of the National Council, and Henry Smith Leiper of the World Council spoke, as did Bishop Ivan Lee Holt, chairman of the Commission on Church Union, Oscar Thomas Olson, and Bishop Stephen E. Keeler, chairman of the Joint Commission on Approaches to Unity of the Protestant Episcopal Church.

The lone pessimistic note was struck by Samuel McCrea Cavert, who stated that "any sober realism hardly permits us to expect any large scale union in our lifetime." Page E. Stanley Jones, the Protestant Commission on Church Union, and the denominational commissions, and see how sober that "sober realism" is! Dr. Cavert held out for "united action," through "one comprehensive Council of Churches created by the churches, representative of the churches, responsible to the churches, and functioning for the churches in all matters of common concern."

This eulogy may have been a bit overdone, what with the National

Council resolutely refusing to budge from its New York shelter, thus putting itself safely beyond reach of the many (for whom the General Conference spoke several times) who feel that it should be within ready access of Protestants generally! In the name of the council, he took credit for the Supreme Court decision on released time (weekday education), the Vatican issue, and universal military training. Somewhat boastful, to be sure; but we are in the council; and if we can temper its might with modesty, our presence will be all to the good.

The World Council will need no such help, if we may judge by its representative. In Dr. Leiper's measured remarks there was a commendable avoidance of exaggeration. What a story he told in just a few minutes: incessant labor for displaced persons; international youth work; study conferences, foreign student aid, and the building of the consciousness of world-community. Some of us were thrilled to hear that the World Council has been given recognition as a voluntary agency by the United Nations, with the privilege of speaking at the committee level in the processes of the United Nations.

Bishop Holt, who is also the president of the World Methodist Council, introduced E. Benson Perkins, who reported for the Oxford Conference its call to honor John Wesley in 1953 with enthusiastic evangelism, and its enhancement of the unity of World Methodism. These presentations of the National and World Councils, and of the Oxford Conference, rightly had their place in the hour the General Conference devoted to ecumenicity.

Now along came the report of the Commission on Church Union, which had been working busily for four years. Composed of six bishops, six ministers, and six laymen, it has given itself to many meetings and to much study. Mr. Parlin reported for them, giving some inkling of the labors that had been ours. With scientific accuracy, he described the meeting with the Episcopal Commission—Anglo-Catholics and all—as "an exciting experience in fellowship." It was also profitable; we all learned a lot!

He left to Bishop Keeler the telling of the "prospecting" that is being done by the Commissions of the Episcopal and Methodist churches "in the direction of intercommunion." Though Bishop Keeler did not say so, it seems within possibility that a proposition along this line will be available as early as the 1956 General Conference.

One item (inserted on page 630 of the Quadrennial Reports of the Boards and Commissions to the General Conference, and referred to in report No. 7 of the Committee on Interdenominational Relations and Activities) was not mentioned during this major presentation. Members of the Commission of Church Union's executive committee met during the quadrennium with representatives of the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Church. They helped to set up an organization known as the Member Churches in the United States of the World Methodist Council. Concerning this Cincinnati meeting early in 1952, one of the Negro bishops said: "We regard this as the most providential move in years," to which Bishop Holt responded: "May it prove to be so!"

What now was the upshot of the matter? Because "these agencies provide the channel through which The Methodist Church may work cooperatively with the Protestant Churches in the United States and in the world," the Interdenominational Co-operation Fund was established. The National Council was written in for $200,000 annually and the World Council for $85,515.

Each church is asked to do its giving to these agencies by means of this Fund: "Through a separate apportionment, each local church may have the consciousness of being a part of this interdenominational fellowship." And so provision was made for adequate columns for this Fund in the pastor's report to annual conference.

Other co-operative enterprises are taken care of out of the General Administration Fund. The World Methodist Council went into its budget for $25,000 annually; Religion in American Life for $20,000; United Church Canvass $2,000. The awareness of ecumenicity will be vastly augmented by the insertion of the Interdenominational Co-operation Fund into each local budget.

It may be a shock to learn that the Commission on Church Union is down for only $1,500 a year. But it does not need much; its task is wholly non-financial; it has no paid staff: its work must necessarily and voluntarily be done by those who are at home in matters historical, doctrinal, and organizational. Should it need more money, it could probably get it. Just now, it only needs to cover materials, travel expenses, and the costs of meetings held.

Burnell L. Schubel, able chairman of the General Conference Committee on Interdenominational Relations and Activities, presented the report on the Commission on Church Union. It commended the Commission for "its leadership in the field of church union" and congratulated bishops "in lands beyond the seas" for their part in "discussion of union with other denominations."

It recommended the continuance of the composition of the commission, with one bishop, one layman, and one minister from each Jurisdiction. The General Conference unanimously adopted the report, and so we are on the way to a new quadrennium of service.

Pastors should certainly be clear in their own minds that the ecumenical movement is a non-stop leading of the Holy Spirit. Methodism registered a new high in church union with its own Uniting Conference in 1939, and it is heartened by the increasing manifestations of the success of that venture. But its little more than four-year-old Commission on Church Union is only just off to a good start. For all the generosity of the General Conference's commendation, its members are profoundly aware of the immensity of the task to which they are set.

Though great things may justly be said for the church unions of Canada and India, there is little in these to guide us, since the circumstances and situations in both cases were other than those we now confront. The Episcopal address put its finger on

[*Continued on page 25*]

Methodism's Malcontents

By RALPH L. ROY

Like small dogs yapping at a man's heels, a few self-styled conservative voices have been heard in opposition to any new or constructive idea that turned up anywhere in Methodism. But the sound may be growing. The nature and activities of some of these groups are described here, in the second of a series by a graduate student of Union Theological Seminary and Columbia University.

PRIOR to General Conference, Methodists had become accustomed to the series of disturbing exposés of their denomination's "pink fringe." Last May, most critics of the Methodist Federation for Social Action were satisfactorily appeased by a strong resolution that completely divorced the unofficial group from the church. Some of the most ardent contenders for this repudiation, however, argue that only the first round has been won, and that Methodists now must complete the job of restoring "Americanism" to their fold.

A growing number of pastors and laymen are fearful that these belligerent apostles of patriotism—flushed with a partial victory at San Francisco—will not desist until they have robbed Methodism of its historic concern for social ills. With the hope that readers will investigate these matters further, we briefly describe several of the controversial organizations and individuals who seek to solicit rank-and-file support in their war against alleged "subversive influences" with American Methodism.

Circuit Riders, Inc.

The best-known mobilization of lay Methodists to counter radicalism in the church is the Circuit Riders, Inc., with national headquarters in Cincinnati, Ohio.[1] In October, 1951, the newspapers across the country gave wide publicity to its organizational meeting in Chicago, when thirty-three Methodists from many states declared their firm intention "to oppose socialism and communism in our church."

The key personalities in the Circuit Riders have held divergent objectives in mind. While all have been in accord in their pungent denunciation of the Federation, it has been more difficult to secure unanimity in other matters. Some patrons of the group believe that their purpose was achieved with the action of the General Conference on MFSA. The majority, however, hold that they must undertake to eliminate other suspicious elements from the various divisions of church life. They cite sinister influences in denominational publications, the National Conference of Methodist Youth, Methodist theological seminaries, and the WSCS.

The Circuit Riders have been bolstered in their venture by a network of allied lay fraternities stretching across the country. The most substantial of these organizations is the Committee for the Preservation of Methodism of Houston, Texas.[2] headed by the son of a former bishop.

The Houston group was created to carry out the aims of a memorial of the Texas Annual Conference adopted in June, 1950. The memorial rebuked the Federation and all other organizations "that would seek to use the Methodist Church . . . for the promotion of communism and socialism." The committee widely distributed a 35-page booklet entitled, *Is There a Pink Fringe in the Methodist Church?* Other co-operating groups include the Volunteer Committee of Christian Laymen of Jackson, Mississippi, the Committee of Loyal American Methodists of Manning, South Carolina, and the Protest Committee of Lay Methodists of Baltimore, Maryland.

The executive secretary of the Circuit Riders is M. G. Lowman, a professional public relations agent from Cincinnati who devotes half-time to the program of the group. They were represented at General Conference by John Satterfield, a Mississippi lawyer who previously had been instrumental in organizing the Volunteer Committee of Christian Laymen. Satterfield was a strong member of the Committee on the State of the Church, which drafted and overwhelmingly adopted the resolutions on the Federation and the Social Creed.

Circuit Riders generally had favored a sharper disavowal of MFSA, a definitive stand against "subversive influences" in denominational literature, and the defeat of the proposed Board of Social and Economic Relations. Satterfield compromised on these points after it became obvious that insistance upon them would have endangered their entire program. Moreover, Satterfield interprets the amendment to the Social Creed, acknowledging "the principle of the acquisition of property by Christian processes, and in the right of private ownership thereof," to mean that socialism in any form in the denomination is condemned. At the same time, he sounded a clarion call to future action: "The first skirmish has been won, but there is plenty more to do. This is only a step in the right direction."

The Circuit Riders, as would be expected, are a highly controversial element within the church. They are vehemently denounced by champions of the Federation, some of whom dismiss them as a coalition of "race-minded Dixicrats" and "NAM-influenced reactionaries." Other critics are fearful that the Circuit Riders will promote discord, ally themselves with less savory groups, or destroy Methodism's traditional interest in the problems of society.

On the other hand, many conserva-

[1] Circuit Riders, Inc., Court and Plum Sts., Cincinnati 2, Ohio.

[2] Committee for the Preservation of Methodism, Box 937, Houston 1, Texas.

tive Methodists contend that it is not safe to relax pressure until the sentiments of the General Conference have been properly implemented. Perhaps *The Christian Advocate* best summed up the attitudes of most churchmen when it declared: "The new organization, made up largely of lay people, can be a healthy influence on the Methodist Church. Whether it is healthy or unhealthy depends . . . on the Circuit Riders themselves."

"Bob" Shuler

Active in the fight against the Federation were a small number of independent Methodist malcontents who promote more extreme ideas than those characterizing the Circuit Riders. The most important of these is Robert P. Shuler, pastor of the 3,000-member Trinity Methodist Church in Los Angeles and editor of *The Methodist Challenge*.[3]

"Bob" Shuler was born seventy-two years ago in Grayson County, Virginia, received his B.A. degree from Emory and Henry College, entered the ministry in 1903, and soon rose to a position of prominence in the church. *The Methodist Challenge*, formerly known as *Free Lance* and *Bob Shuler's Magazine*, circulates to nearly 18,000 ministers and laymen in every state of the union. It is allegedly published "in defense of the Methodist evangelical position in matters of doctrine and to promote true Methodist evangelism."

While Shuler accorded enthusiastic support for the program of the Circuit Riders, he made some additional recommendations to the General Conference. He suggested a loyalty oath for every bishop, editor, president of a Methodist college, and professor in a Methodist school. "Personally," the Los Angeles pastor added, "in this hour of crisis, I would favor requiring such an oath of every pastor in a pulpit of The Methodist Church." He also petitioned General Conference to "reaffirm in no uncertain terms her loyalty to our form of government, to capitalism, to free enterprise, to competitive industry and to the character of democracy that is ingrained in our constitutional system of human relationship." Shuler urged the abolition of the Social Creed.

Shuler maintains more dubious associations than we can deal with here. His most controversial friend is Gerald L. K. Smith, head of the racist Christian Nationalist Crusade. Shuler participated in a Smith rally soon after the war, alleging that there was no proof that Smith was anti-Semitic (as is customarily thought), or that he is "not a Christian, a patriot, and a gentleman." By 1949 he conceded that "as for the Jews, I am coming more and more to feel that Smith is right." Two years ago Shuler hoped "to live to see in the White House a man who had the strength, the power, the virility, the courage, the ability, the Christianity, the conviction, the personality, and the love for country which I believe Gerald L. K. Smith has. . . ." The Christian Nationalist leader, in turn, has been very amicable to his Methodist friend, representing Shuler as "one of the greatest men of this generation."

The contents of *The Methodist Challenge* arouse the protests of many dissatisfied readers. The Anti-Defamation League, a large Jewish welfare organization, regularly lists it as one of the "poison press." Critical letters range from the mild reminder that "much of what you say is not true" to brisk denunciations like the following: "Your *Methodist Challenge* is the foulest piece of dogmatic, biased, prejudicial writing I've ever read for some time." But several thousand conscientious churchmen are convinced that Shuler was raised up by God for such an "apostate" time as this.

In referring to Methodist leadership, Shuler contends that "the Social planners, the Pacifists, the 'one world builders,' and the modernistic theologians are in the saddle for keeps." He calls them "carpet-baggers, come to pillage and collect the booty," or, "religious exploiters and profiteers, seeking to use The Methodist Church for their selfish ends."

Moreover, Shuler has had high praise for the American Council of Christian Churches, a small schismatic faction of extreme fundamentalists which beckons the adherents of all large denominations to "come ye apart." He has said of the Evangelical Methodist Church, a 6,000-member splinter sect affiliated with the American Council: "It seems to me that the Evangelical Methodist Church is a God-sent organization, if for no other reason, in that it offers tens of thousand of loyal Methodists, who cannot go with present Methodist leadership, a church home, in which they may continue to be loyal, active Methodists." In light of such apparent dissatisfaction with his denomination, friends have pleaded and foes have demanded that Shuler leave The Methodist Church.

Another Methodist Voice

A second pastor-publisher struggling against alleged modernism and communism within American Methodism is Blake Craft, minister of the First Methodist Church in Clayton, Ga., and editor of *One Methodist Voice* ("A Voice and not an Echo").[4] Craft entered the North Georgia Conference from the Church of God in 1929, and last year he founded his monthly tabloid for those "who believe in evangelical Methodism, Americanism, and the peculiar heritages and cherished traditions of the Southland."

According to its editor, *One Methodist Voice* circulates in forty-three states and "among thousands of both stewards and ministers." It strongly endorsed the program of the Circuit Riders, which Craft had helped organize.

As a thundering exponent of Southern conventions, the Georgia pastor has been very disturbed by the Methodist affirmation of universal brotherhood, and Craft brazenly includes "The Preservation of the Integrity of the Races" among his purposes. The greatest threat to racial integrity, he contends, "is the preaching and practicing of an impractical brotherhood by certain people in the cloak of religion and under the guise of the Church."

Craft has developed a theology for advocates of white supremacy.

(1) "God designed it . . . I do not believe that God in His creative processes happened to smear a little black by mistake on some primitive man from which sprang the Negro race"

[***Continued on page 25***]

[3] *The Methodist Challenge*, 1201 South Flower Street, Los Angeles 15, Calif.

[4] *One Methodist Voice*, Clayton, Ga.

His Name Shall Be Called Jesus

How the divine Name fulfills the scripture, *with God all things are possible,* is the theme of the pastor of Lansdowne Methodist Church, Lansdowne, Pa.

A Christmas Meditation by JOHN W. McKELVEY

AS WE approach December 25 in this year of our Lord 1952 I am sure we must have asked ourselves many times whether it has made very much difference in the world since Mary brought forth her firstborn son and called his name Jesus. It often seems that John's summary of the situation made in the first century is as contemporary as our twentieth century: *He was in the world, and the world was made through him, and the world knew him not.*

When we look about us and ponder the topsy-turvy tensions that have fouled present-day hopes and fears, including the suspicions and recriminations voiced in the Korean armistice talks, we cannot help feeling that the significance of Christmas has been lost somewhere down the winding corridors of time.

Or when we turn to the so-called more peaceful pursuits of men—music, the arts, and letters—and realize the pitiable plight to which the fine arts have come we can well afford to "hang our harps upon the willows" and sit down and weep that Christmas, and all it stands for, has been only a lovely dream inherited from antiquity which in the swift course of today's lust and greed has lost its power and moves us not.

And yet, the very moment I say all this, I am conscious of the fact that men are being impelled by cosmic yearnings for peace and world understanding to give and take in order to end a ghastly and tragic aggression.

I am aware, also, that a mighty wave of wistfulness has gripped the American people and that such songs as "I'm Dreaming of a White Christmas" and "I'm Just Longing to Be Home" articulate a deeper hunger within our restless hearts than the boogie-woogie trash we hear. This thirst for transcendent beauty was highlighted (a year or so ago) when *Time* treated us to reproductions in color of the famed stained-glass windows of Chartres Cathedral depicting the story of Christ's Nativity, and when *Life* featured the Venetian master Tintoretto's colorful and majestic paintings of the life of Christ.

While it sounds far-fetched and no more significant than a cloud the size of a man's hand, all the commotion over graft, dishonesty, and malfeasance in public office does emphasize the prickings of the public and private conscience. It brings to mind that never before in all the centuries have so many Bibles been printed and sold or so much devotional literature prepared and distributed, especially regarding the observance of Christ's Nativity.

The truth is, the more deeply we are led to search beneath the violent and reckless surface of life today, the more profoundly we are convinced that it had made a difference since Jesus came into the world. But the miracle of his coming is not nearly so great as that of his surviving. After nineteen centuries he still remains an object of wonder, love, and praise.

Ernest F. Tittle said, "There is something wonderful in the very fact that he has escaped oblivion. What chance, on any human reckoning, did he have to be remembered? A Jew, living in a small and remote province of the Roman Empire; an obscure Jew belonging to the peasant class; a man of whom the vast majority of his contemporaries never heard, and who moreover left no written record of anything that he had said or done or dreamed; a man rejected and repudiated by the leaders of his nation, and deserted at last even by his disciples." And yet, in spite of all the odds stacked against him, "the name of Jesus, in Emerson's phrase, is 'not so much written as ploughed into the history of the world.'" [1]

[1] From *The Gospel According to Luke,* by Ernest Fremont Tittle. Harper & Bros (1951).

We can well afford to ask ourselves, "Why? How?" Mary herself gives us the first answer. It was in fact the answer given to her by the angel Gabriel following the announcement that she was destined to bring forth God's only begotten Son and that she was to call his name Jesus:

He will be great, and will be called the Son of the Most High;
And the Lord God will give to him the throne of his father David,
And he will reign over the house of Jacob forever;
And of his kingdom there will be no end.

The Apostle Paul provides the second answer. As he came to grips with the spiritual splendor of Jesus his Lord, he said that *God was in Christ reconciling the world to himself, not counting their trespasses against them;* and entrusting *to us the message of reconciliation.*

One of our inspired Christmas carols, by Harry Webb Farrington, interprets all this both simply and sublimely in the lines:

I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the manger Child
Has brought God's life to me.[2]

But of course, we shall not fully appreciate the meaning of these lines until we underscore the fact that the man who penned them was one of our contemporaries, having died only in 1931. This in itself signifies that Christ who came so long ago has indeed survived the ordeal of the ages and that the reason the miracle has happened is fundamentally the reason the angel gave in commanding Mary to call his name Jesus: "because he has saved his people from their sins," their sins of greed and lust, arrogance and self-sufficiency, selfishness, and the bitter fruits of vengeance.

And yet, we will not get at the heart of Christmas by expounding the miracle of Christ's survival. To do this it is necessary to consider the miracle of his coming, and I do not mind adding the miracle of his birth, for there is no way for us as we look back, any more than there was another way for those who knew him in the flesh, to explain Jesus better than to say as Paul said, that *God was in Christ.*

To say that *God was in Christ* after the manner indicated in his birth of the Virgin Mary meant a break in the natural order of life. Mary, no less than we, was completely astounded, asking, *"How can this be?"* Without hesitancy we may admit such a break. It would not be the first supernatural break in the long story of the universe. There were at least two others: the emergence of organic out of inorganic matter, life out of dust; and the emergence of mind out of matter, the power to aspire out of a lump of clay. Have we forgotten that with God nothing shall be impossible?

There is a great deal that ought to be said in removing the sophisticated barriers in our minds and hearts at this point, a great amount of solid thinking and fearless believing, but I shall attempt to suggest all that is involved by recounting the intriguing story by Seth Parker of Mr. and Mrs. Small.[3] They were a couple down Boston way, along about seventy and rich enough to live in contemptible isolation from the rest of mankind.

The story begins with Christmas dinner, a solemn twosome with Mr. at one end of a highly decorated table and Mrs. at the other, just as stiff as a couple of starched flagpoles. As you might suppose, nothing the butler did suited, not even the food. Everything tasted flat, including the turkey dressing, as though it lacked seasoning. Pretty soon Mr. Small looked up, and there with his nose flattened against the dining-room window was an urchin about twelve years old. The old gentleman jumped right out of his chair like he'd been stung by a congregation of bumblebees and rang the buzzer for James.

"Git that urchin off the ground," he yelled. "Throw him over the fence. I've told you for the last time to keep all the gates locked."

"Yes, sir," said James, going out the pantry door.

Well, that little episode just about finished Christmas dinner for the Smalls, and each quickly went to a room to get away from the other. Mister Small went into the parlor, and then he did something he had not done for years, he went out to the kitchen to get some matches or something.

When he opened the door, however, he stopped short like he was seeing ghosts. There at the kitchen table was the butler and the butler's wife sitting down to their Christmas dinner, laughing and having a great time. Right between them was the little urchin Mr. Small had ordered off the premises.

There was a look of startled dismay between them, and then they went right on eating while Mr. Small went over to get a match. He took his time doing it, for somehow he hated to leave the kitchen. It looked so warm and comfortable. Pretty soon the urchin turned to him and said,

"Oh, Mister, it's awful good. Ain't you going to eat too?"

For the first time in weeks a smile came to Mr. Small's mouth and his stomach commenced to feel empty. In no time at all he was seated and spooning up victuals with the rest of them, laughing over their funny stories till the tears rolled down.

Right in the middle of a big laugh, the kitchen door opened and there stood Mrs. Small, her nose stuck up in the air like a weathercock on top of a cupola. She was speechless, for once, but from girlhood she had commenced life with much cooking in the kitchen, and the warmth of the stove and the smell of the pots and pans finally subdued her. So when Mr. Small said with a chuckle, "Set down, honey, and have something to eat," she just set.

After a while, the dinner over, they gave some of their gifts to the little fellow, and when Mr. Small called his chauffeur to take him home, he said, "I wonder if you'd come back for New Year's Eve?"

And thus it was in sharing, in doing in Christ's name, that the Smalls learned the secret of Christmas and New Year's and the whole of life itself: that God was in Christ, reconciling the world; and that the miracle of his birth is made real to us whenever and however we allow Christ to be born again in us, becoming thereby new creatures in his name.

[2] No. 112, *The Methodist Hymnal.*

[3] From *Fifty Years of Christmas,* edited by Ruth M. Elmquist. Rinehart & Co., 1951, $3.

CHRISTMASTIDE CALENDAR

THERE is no season of the year when the human heart is more sensitized to the Christmas values of unselfishness, self-giving, goodness, and goodwill than at Christmastime. And each year we preachers never fail to decry the "commercializing" of these values by the business world. True, this does result in some people seeing "through a glass darkly" without ever discovering the more profound significance of the Advent season for human life. Perhaps we need to see more clearly that the answer is not to be found simply in attacking the Santa Claus parade, but rather in laying it upon our hearts and churches to more adequately "spiritualize" the Christmastide period by providing life-enriching program and worship experiences.

Christmas Eve

Christmas Eve* is an occasion for deepening the spiritual life of the *family* and suggests several possibilities:

1. A formal *Holy Communion Service* from 11 o'clock to midnight. The communion ritual begins on page 523 (*The Methodist Hymnal*), and the choir and congregation should join in singing the responses. The Hymnal provides a fine selection of communion responses, doxologies, ancient hymns and canticles which will add beauty and power to this service (Nos. 565-588).

2. A candlelight *Christmas Carol Service,* usually around the midnight hour. Here is an opportunity to portray the glory and magnificence of our Christian hymns, carols, and anthems. A sharing of the story behind the composing of several of the hymns and carols makes the experience more meaningful. Helpful information may be found in: *Our Hymnody* (Robert Guy McCutchan, A-C., $4.50), *The Gospel in Hymns* (Albert Edward Bailey, Scribner's, $6.00), *Unfamiliar Stories of Familiar Hymns* (William J. Hart, W. A. Wilde Co., $1.50). This by no means exhausts the possibilities. For the preacher who has a flair for the dramatic and reads well, this hour lends itself nicely to an interpretation of an inspirational Christmas story, such as Henry van Dyke's "The Story of the Other Wise Man." (Harper Bros., $2). Edward Wagenknecht's *A Fireside Book of Yuletide Tales* (Bobbs-Merrill Co., $4) contains other stories that can be adapted for this purpose.

3. There is an increasing emphasis in many areas of the church upon Christmas Eve home worship. It is not always possible for families with small children to attend late services, thus the challenge is before us to urge it upon our people to include a brief worship experience in the Christmas Eve festivities at home. Home decorations are usually such that an attractive altar can be arranged without difficulty, or the family may prefer to gather around the Christmas tree. Helpful aids for home worship are now available such as: "The Family Celebrates Christmas" (Dorothy Carl), Christmas Family Worship Bulletin (published by Methodist Board of Education, Dept. of Christian Family, Nashville), *The Christian Home* magazine (The Methodist Publishing House).

A Savior Is Born

December 25 (Thursday), Christmas Day.

Since an increasing number of churches are lifting up through worship the significance of Christmas Eve in the Advent church calendar, there has been a trend toward a union service for Christmas morning. There is no finer testimony that the church can give to the meaning of Christ's coming than to carry the spirit of ecumenicity into the community, bringing Christians of all faiths together for worship before the Manger. In one California city there has been a unique achievement at this point. Every Sunday evening of the year the four leading Protestant churches (Baptist, Christian, Methodist, Presbyterian) come together for a union service. It is conducted in a different one of the four churches each Sunday, with no participating clergyman preaching in his own pulpit. For twelve years the life of this city has been enriched immeasurably by this co-operative venture. If such an extensive program of inter-church co-operation is not possible in every community, certainly there are significant days of the church year which elicit a response from many churches for an interdenominational worship experience—Thanksgiving, Christmas Day, New Year's Day, Reformation Sunday, Holy Week.

Especially should families be urged to attend the Christmas morning service, particularly those who were unable to be present for a Christmas Eve observance. The service obviously ought not to be long.

Text: "*And lo, the angel of the Lord came upon them . . . and said, 'Fear not, for, behold, I bring you good tidings of great joy . . .'for unto you is born a Savior.'*" (Luke 2:9-11). The first words to the shepherds were, "Fear not." We are always fearful of the unknown, of that which cannot be explained rationally. And beyond that, fear has always been used as a weapon for keeping children, as well as adults, "in line." We are conditioned by it from our earliest days. Not unlike our generation, the ancient Roman world was rooted in fear. It was a world in which cruelty was a by-word. Then came that cry which echoed across Judean hills, "Fear not." It meant we are dealing with divine forces, and Bethlehem is the everlasting testimony that the divine entered into human experience in the form of a child, and *God was in Christ.* No power of evil can defeat God.

This gives real meaning to the good news, *behold, I bring you good tidings of great joy.* As Channing Pollock has said, "Christmas is a psychological necessity . . . it's the annual mental and spiritual tune-up." It is the amazing story of the coming of a baby who had no credentials but himself, who was eventually nailed to a cross while his executioners gambled for his only piece of property—his robe—but who, even today, is the centerpiece of human history and the leader of all human progress. The *tidings of great joy* that heralded his coming were not an accident.

What has been said is significant only because of what is said now: *for unto you is born a Savior.* Those words "for you" make the coming of Christ extremely personal, for he is a Savior who came to salvage the life of each of us. What does he "save" us from? Sin, of course—moral rottenness, dishonesty, hate, loss of self-respect, personal extinction, materialism. But even more he "saves" us *to* something—life's highest values: truth, righteousness, self-giving, sacrifice, love, a sense of individual worth. No wonder a Japanese student said, "The strange thing about Jesus is that you never get away from him." And because this is true we continue to sing,

"The Hopes and Fears of all the years
Are met in thee tonight."

* Liturgical color for the Christmastide season is white.

Facing Up to Life

December 28, Sunday after Christmas. The Christmas emphasis should be continued in such a way as not to taste like left-over soup. Several of the less familiar Christmas carols and hymns (Nos. 84, 85, 95, 99, 101) might be used. The Magnificat (Hymnal, p. 620) or the Benedictus (p. 621) are appropriate responsive readings, and other liturgical helps are to be found in the Book of Worship, pp. 153-56.

Text: *There was no room for them in the inn* (Luke 2:7). This text suggests such a theme as, "When God Was Crowded Out." Roy L. Smith has pointed out that the keeper of the inn at Bethlehem missed Christmas because he was "too busy." He was so engaged in attending to the multitudinous demands of exhausted travelers he missed out on what was to be the greatest event in human history.

The theme leads to a suggestion of those Christian values for which we have "no room" when we are concerned more with making a living than a life, engaged more in striving for things than right attitudes: 1. Enriching family relationships, 2. A deepening concern for others, 3. An identifying of ourselves with kingdom causes, 4. A growing religious faith.

December 31, New Year's Eve. New Year's Eve is a most appropriate time for a quiet, informal communion meditation hour from 7:30 to 8:30 or 9 o'clock, even if there has been a formal Holy Communion on Christmas Eve. This service is marked by simplicity, with worshipers at liberty to enter the sanctuary at any time during the hour to meditate, pray, listen to a soft organ background of favorite hymns, and receive the sacrament.

The reading of the communion ritual, beginning with the Invitation (Hymnal, page 528) through the Congregational Prayer (page 530), may precede the administering of the sacrament. Those present are then invited to come to the altar whenever they are prepared mentally and spiritually to do so. Communicants may serve themselves of the elements where altar trays permit, or be served by the minister. The service should be marked by silence, except for the organ background, or the preacher may prefer to offer a spoken prayer at regular intervals. Dimmed sanctuary lighting and candlelight add greatly to the effectiveness of the re-dedication experience. The 7:30 P.M. time is suggested as a convenience to elderly people who find it difficult to attend a midnight service.

The nature of the evening is such as to lend itself to a variety of experiences by way of social fellowship. Many churches begin the Watch Night program at a later hour, such as 10 o'clock, and precede the communion meditation with a period of community singing, family fun, and refreshments. In some situations an early hour communion service is desirable for adults, with the later part of the evening being devoted to youth activities and closing with a communion meditation for the young people.

The Worth of a Name

January 1 (Thursday), New Year's Day. January 1 is known in the Christian calendar as the Feast of Circumcision, or Festival of the Christening. Where a New Year's Day service is observed it is generally at 10 o'clock.

For appropriate hymns exalting the name of Jesus see the Topical Index (Hymnal, p. 671: Jesus, Name Of). A responsive reading such as "His Glorious Name" (Hymnal, p. 619) might be used.

Text: *And Jesus asked him, saying, "What is thy name?"* (Luke 8:30). A thought-provoking sermon could be built around such a theme as, "Tales From Tiny Towns." Many places are remembered in history simply because of the name of one man or woman who made an impact upon the times, and from whose influence none has been able to escape. Bethlehem is the focal point of Christianity because of the name of Jesus. Eisleben, Germany, is remembered because of Martin Luther. Methodists possibly never would have thought twice of Epworth, England, except for John Wesley.

In a day of mass psychology and mass appeal we tend to lose sight of the significance of an individual and his name. Too many people, as a result, have lost confidence in themselves and in God. God never made a nobody.

Light of the World

January 4, Second Sunday in Christmastide. Since the first Sunday of the new year and Epiphany are but one day apart in 1953, many ministers will commemorate the occasion of the visit of the Magi at the time of the Sunday service. This can be done most appropriately.

It may seem a little late to use Christmas hymns, but to do so is quite in order since we are still in the Christmastide season. The Topical Index (Hymnal, p. 669) lists several hymns under Epiphany that probably will not already have been "sung to death" by the Christmas congregations, carolers, and radio crooners.

The liturgical symbol of Epiphany is light. If a responsive reading is used, "Christ the Light" (Hymnal, page 582) fits the theme. The Book of Worship has a helpful "Order of Worship for Epiphany" (page 54).

Suggested sermon themes: "Hitching 1953 to a Star," "Pilgrims of the Star," "Three Men and a Star," "A Light That Shines in the Darkness."

There are several interesting legends concerning the Wise Men who came to see the Christ Child (one or two of these may be indicated). But the Wise Men, whoever they were, have become a symbol of the whole world turning toward a Manger as the source of new hope for a dark world. What was the significance of the star which they followed?

1. *The star gave light.* From the Wise Men we learn that the star shines for those who make the venturing quest, who go out to meet life and live it. Happiness is not the lot of those who sit back and wait, but comes to those who open their minds to truth.

2. *The star gave direction.* This star led a company of Wise Men to the Christ Child. The science of navigation is dependent upon the stars. Mariners, ancient, and modern, have always looked to the stars for guidance and direction. Christ is the star of our faith, and as Emerson said, "He was not so much written into history as ploughed into it." He is so far above us in his understanding of the way in which life can be made to work, we do not comprehend him.

3. *The star led to worship.* This star led a company of Wise Men to worship, and through the centuries wise men and women who have hitched their lives to that star have always given worship a central place in their lives. The kingdom of God will come into the world through the release of God's power within the lives of those who worship and see in the Manger a Savior of mankind.

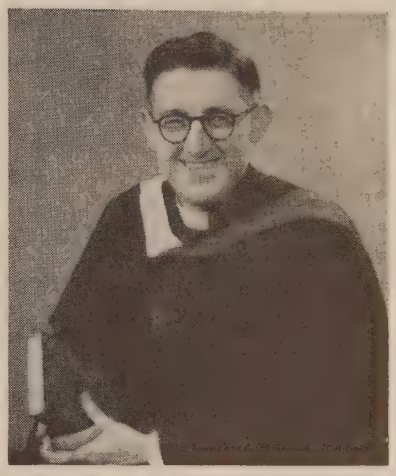
January 5 (Monday), Epiphany Eve. For those desiring to give further expression to Epiphany, group meetings in homes could be effective for this night. They should be informal of character and might consist of prayer, meditation, and a mutual sharing of individual experiences which have revealed the reality of God and the redemptive power of Christ.

Service of Lessons and Carols

LITURGY

By JOHN C. BOWMER

This Christmastide worship service, by the Methodist pastor of Seaham, County Durham, England, has appeared in slightly different form in the British journal, *The Methodist Recorder*. For our readers hymn numbers and some hymns have been substituted by F. Fagan Thompson. Hymns printed with the article are from *The Methodist Hymn-Book* (London: Methodist Conference Office, 1933).



THE Service of Nine Lessons and Carols is a traditional Christmastide service which was once confined to cathedrals and large churches. It is now, however, growing in popularity and in one form or another is often held in very small places of worship. In fact, the great advantage of this service is that it can be arranged to suit the resources of almost any congregation.

There need not necessarily be as many as nine lessons, and the carols can be the ever-popular Christmas hymns from the Hymnal. Therefore, even the smallest country church, equipped with Hymnal and Bible, can have its own Service of Lessons and Carols. There is sufficient material at hand from which an enterprising preacher, co-operating with the choirmaster and organist, can compile a service which will exercise the talents of the largest choir and satisfy the desires of the most exacting congregation.

Let us first set down a simple program, well within the possibilities of an average sized Methodist church with a choir of between twenty and thirty singers—most of them untrained—and with a two-manual pipe organ of a dozen to twenty stops. Of course, this program could be simplified in a church without choir or pipe organ; or, on the other hand, greatly enriched by a church with ample choral resources. Here is the suggested program:

INTROIT: "Once in royal David's city" (442) [1] or "Hark! the herald angels sing" (86).

Prayer and Lord's Prayer.

Hymn: "O Come, all ye Faithful" (96).

FIRST LESSON: Isaiah's message of the Messiah (Isa. 9:2-7), read by a pupil of the church school.

SOLO: "Away in a manger" (434).

SECOND LESSON: Isaiah further tells of the Messiah (Isa. 9:1-9), read by some young person.

CAROLS by the choir:

(1) "In Bethlehem 'neath starlit skies" (103).

(2) "Love came down at Christmas" (94).

(3) "Good Christian men, rejoice!" (110).

THIRD LESSON: The Annunciation (Luke 1:26-38), read by a member of the Woman's Society.

QUARTET: "In the bleak mid-winter" (104).

FOURTH LESSON: The story of the shepherds (Luke 2:8-16), read by a member of Methodist Men.

ORGAN SOLO: "The Pastoral Symphony" (Handel), or Solo: "Infant holy, Infant lovely" (105).

FIFTH LESSON: The Nativity and the Wise Men (Matt. 1:18 to 2:11), read by a member of the choir.

QUARTET: "What Child Is This?" (109), or children's chorus in unison: "Give Heed, my Heart" (printed herewith).

SIXTH LESSON: The meaning of the Incarnation (John 1:1-14), read by a layman or the minister.

Hymn: "Let earth and heaven combine." (printed herewith), or "Christ, whose Glory fills the skies" (32).

Short Address.

Notices and Offertory.

Hymn: "O Little Town of Bethlehem" (100), or "Silent night, holy night" (106).

Prayer.

Benediction.

[1] All hymn numbers refer to *The Methodist Hymnal.*

It is obvious that a service of this type presents endless possibilities to minister and choirmaster working in close co-operation. Accordingly, the suggestions which follow are not by any means exhaustive.

In most places the introit will be sung after the choir has taken its place in church, but if the architectural design of the building will permit it could effectively be sung as the choir proceeds from the vestry to the pews. If this is done, care must be taken, especially where the choir is unaccustomed to singing in procession, not to hurry the step, or both the procession and the singing will become ragged. But the effect of "Once in royal David's city," for example, begun softly in a distant vestry and gradually becoming louder until, by the time the last stanza is reached congregation and choir (by this time in their places) sing together, is impressive.

For a quiet introit, without procession, "Silent night" (106) is very effective.

For the children's hymn, as an alternative to "Away in a manger," "Infant holy, Infant lowly" (105) deserves to be much more frequently sung than it is. It is worthy of being included in any carol service, especially if the opportunity is taken to present the unfamiliar rather than

the familiar. For solos, generally, there are good choices in the hymn book. "Long years ago o'er Bethlehem's hills" (99) could be shared by more than one soloist, with the chorus sung by full choir. "The First Noel" (97) is another good carol for children. The junior choir, or the juvenile members of the church choir, might well be used in the children's section of the service.

Except for the organ solo the above program does not stray beyond the bounds of the Hymnal. In a very small church, without pipe organ, even that exception need not be made. (The tune *Lucy* [600] is an appropriate substitute.) A large church on the other hand, with greater organ and choral resources, may wish to go further afield.

Nor should the organist forget that there is a "Pastoral Symphony" in Bach's *Christmas Oratorio,* of which an organ arrangement can be bought at a good music shop.

Some choirmasters may even wish to import material from their own repertoire of anthems, from the *Oxford Book of Carols,* or from other hymnals. Material taken from outside the Hymnal should, however, be used sparingly and with great discretion.

There are two good reasons for this. The first is that there is much in the hymnbook of which our people are still woefully ignorant and to which they ought to be introduced without further delay. The second reason is that Christmas is often the occasion for producing those shoddy and "sugary" anthems which, regrettably, find their way into the repertoire of many choirs. It is better to keep to the Hymnal than to turn the carol service into a variety performance, even though it be sacred variety.

We have not contemplated the importation of extra-biblical material into the service. It could be done; but, as with the music, the choice of pieces requires great discretion.

The prayers will probably be fairly brief and generally extempore, but use might well be made of the Collect for Christmas Day (Book of Worship, p. 41).

A service of this type is not helped by the bobbing up and down of the minister to announce each item. If possible, printed orders of service should be used, and at least that section of the service between hymns 96 and 32 proceed without announcement. Service papers can be duplicated quite cheaply, and if it is not possible for every member of the congregation to be supplied, it is not too much to ensure that those taking part in the service have a copy. They will thus be ready to play their part without waiting to be called upon by the minister.

It may be appropriate to say something on a few hymns which are usually missed when a program of carols is being arranged. "O come, O come, Immanual" (33) is worthy of both our singing and our meditation. Whether it is sung by full choir or by a quartet, every voice must pull its full weight. The old carol "Hearken, all!" (108) will be sung enthusiastically by most congregations.

The lesson from John's Gospel leads naturally to one of Charles Wesley's massive hymns on the Incarnation. Evangelist and hymn writer alike dwell upon the meaning of Christmas rather than upon the scenery of it. "Glory be to God on High" and "Stupendous height of heavenly love" take us to the very heart of the Gospel. Christmas means nothing less than:

Our God contracted to a span,
Incomprehensibly made man.

It ought not to be necessary to state that, if a hymn like "Silent Night" (106) be used to achieve a quiet close to the service—a "vesper," I think, it is sometimes called—it ought to *precede* and never follow, the blessing, save a reverent "Amen."

Thus let no church, even the smallest, despair of celebrating this holy season of Christmas in a way befitting the birth of our Redeemer. The familiar Gospel stories are not sullied by being heard again. The Hymnal is still the primary source of our praise, and within its pages are embedded treasures awaiting diligent seekers. Secondary to the hymnbook there lies the rich field of sacred music and song for those with discretion and imagination.

Tune: *Arthur's Seat,* 264

1. Let earth and heaven combine,
Angels and men agree,
To praise in songs divine
The incarnate Deity,
Our God contracted to a span,
Incomprehensibly made man.

2. He laid His glory by,
He wrapped Him in our clay;
Unmarked by human eye,
The latent Godhead lay;
Infant of days He here became,
And bore the mild Immanuel's name.

3. Unsearchable the love
That hath the Saviour brought:
The grace is far above
Or man or angel's thought:
Suffice for us that God, we know
Our God, is manifest below.

4. He deigns in flesh to appear,
Widest extremes to join;
To bring our vileness near,
And make us all divine:
And we the life of God shall know,
For God is manifest below.

5. Made perfect first in love,
And sanctified by grace,
We shall from earth remove,
And see His glorious face:
Then shall His love be fully showed,
And man shall then be lost in God.

Charles Wesley, 1707-88

Tune: *Tallis' Canon,* 51

1. Give heed my heart, lift up thine eyes:
Who is it in yon manger lies?
Who is this child so young and fair?
The blessed Christ Child lieth there.

2. Ah, Lord, who hast created all,
How hast Thou made Thee weak and small,
That thou must choose Thy infant bed
Where ass and ox but lately fed?

3. Were earth a thousand times as fair,
Beset with gold and jewels rare,
She yet were far too poor to be
A narrow cradle, Lord, for Thee.

4. Ah, dearest Jesus, holy child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

5. My heart for very joy doth leap,
My lips no more their silence keep;
I too must sing with joyful tongue
That sweetest ancient cradle-song:

6. Glory to God in highest heaven,
Who unto man His Son hath given;
While angels sing with pious mirth
A glad new year to all the earth.

Martin Luther, 1483-1546
tr. by Catherine Winkworth, 1829-78

Choral Worship in Christmastide

By DONALD B. HOWARD

To accent yuletide in church services with seasonal counterparts of Gloria Patri and Doxology (which take on meaning when restored in January), to increase a congregation's exposure to the songs of Jesus' advent and birth, to have more of the Scripture voiced by Christ's worshipers, and to ensure participation in using this Bible heritage by wording it to familiar Christmas carol tunes, the pastor of the Universalist Church, Claremont, N. H. has worked out this service for use between November 10, 1952, and January 4, 1953.

CALL TO WORSHIP

Venite Adoremus

(Translator, Frederick Oakeley, 1841; tune, "Adeste Fideles," refrain, J. F. Wade, 1744. *The Methodist Hymnal*, No. 96.)

Pastor, O come, let us adore Him!
Choir, O come, let us adore Him!
Congregation, choir, and pastor, O come, let us adore Him, Christ the Lord!!!

RESPONSE AFTER OLD TESTAMENT READING

Gloria in Excelsis

(Luke 2:14: versifier, Nahum Tate, 1700; tune, "Christmas" from G. F. Handel, 1728. No. 88.)

All glory be to God on high,
And to the earth be peace;
Goodwill henceforth from heaven to men
Begin and never cease!
Goodwill to men, and peace!

DEDICATION OF OFFERING

("As with Gladness," W. C. Dix, 1858; tune, "Dix" from Conrad Kocher, 1836. No. 90.)

As they offered gifts most rare
At that manger rude and bare,
So may we with holy joy,
Pure, and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King.

CHORAL BENEDICTION

Nunc Dimittis

(Luke 2:29-32: versifier, D. B. H., 1951; tune, "Stockport (Yorkshire)," John Wainwright, 1750. No. 93.)

Lord, now lettest Thou Thy servant part in peace
According to Thy word incarnate here;
For, lo, our eyes have seen Thy salvation
Which Thou 'st prepared before all peoples,
A light for revelation to the Gentiles
And glory to Thy people Israel.

(Slur on first syllable of "peoples"; half note on first syllable of "Gentiles.")

MAGNIFICAT

(Luke 1:46-55; tune, "God Rest You Merry, Gentlemen," traditional.)

My soul now magnifies the Lord
Who thus has honored me,
My spirit hails my Savior God
Who has regarded me.
Henceforth all men will call me blessed
In God's great things for me;
This holy God is merciful,
Just, and most kind
To everyone who humbly follows him.
He has shown strength with His glad arm
And scattered all the proud;
He has put down the mighty kings,
Exalted lowest serfs;
Has filled the hungry with good things
But sent the rich away.
So God has helped His Israel,
Mercy is ours
As He promised to Abram and his seed.

BENEDICTUS

(Luke 1:68-79; tune, "Mendelssohn," 1840, arranged by W. H. Cummings, 1855. No. 86.)

Blessed be the God of Israel
For His visit to His own,
Who has given us redemption
And raised up His David's line,
As He promised through His prophets,
To release us from our foes;
Keeping covenant with Abram
That we serve Him without fear:
Blessed be the Lord our God
For His mercy and His Word!

In this child is born the prophet
Who prepares the Lord's high way
And gives knowledge of salvation
In forgiving people's sins.
Now the Day will dawn upon us
As our gentle God remembers
To beam light on those in darkness
And to guide us into peace;
Blessed be the Lord our God
For His mercy and His Word!

DEDICATION OF OFFERING

(Alternative)

What Can I Give Him

("In the Bleak Mid-Winter," Christina Rosetti, before 1872; tune, "Cranham," Gustav Holst, 1906. No. 104, stanza 4.)

What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb;
If I were a wise man,
I would do my part;
Yet what can I give Him—
Give my heart.

CHORAL CALL TO PRAY

Let All Mortal Flesh Keep Silence

("Prayer from the Cherubic Hymn" of the Liturgy of St. James, Cyril of Jerusalem, 347; translator, Gerald Moultrie, 1864; tune, Picardy," traditional No. 594.)

Let all mortal flesh keep silence,
And with fear and trembling stand;
Ponder nothing earthly minded,
For with blessing in His hand,
Christ our God to earth descendeth,
Our full homage to demand.

Adventure in Church Extension

By ALLEN T. NEWBY

Establishing a new church in a new community is a romantic adventure to the pastor of St. Luke Methodist Church, Chattanooga, Tenn. He tells here the story of this unique development in church extension.

ALL OVER the United States there is an increasing need for the organization of new congregations. In the metropolitan area of Chattanooga, which has come under my observation since 1939, Methodism has been far behind other Protestant denominations in establishing new congregations in strategic residential centers. This has been true in spite of the fact that Methodism, as a connectional church, is peculiarly equipped for extension work.

Under the able leadership of the present district superintendent, the Chattanooga District is being awakened to a new understanding of the importance of church extension. In the summer of 1951, he looked over several new subdivisions which were adjacent to each other on the north side of the Tennessee River which cuts through the downtown section of Chattanooga. He saw the need for a new church in this section but he also realized that a new approach to the problem would be necessary to insure the success of such a project.

In the first place, the young adults who were populating this new section were buying homes and automobiles and, for the most part, just beginning to establish themselves in their careers. They could not afford to give any substantial amount in cash for the building of a new church. It was obvious, therefore, that the project could not succeed without a considerable amount of money being invested in it by people outside the community.

In the second place, the people in this new section were college trained professional men and women or highly skilled white-collar workers. Most of them were accustomed to the facilities of large established churches with an educated and experienced ministry. This meant, of course, that a thoroughly prepared minister with considerable experience would have to be put in this field.

The superintendent, challenged by the obvious opportunity and inspired by the vision of a great church growing up in this beautiful residential area, went to the district Board of Missions to challenge them with this new opportunity for Methodism. The district board responded and authorized him to proceed with his investigation into the possibility of securing the right kind of minister, while members of the board began to search for necessary funds.

Centenary, the large "mother" church of the Chattanooga District, put $4,800 in its budget for the new project. This money was to pay a part of the minister's salary and rent or payments on a parsonage. The General Board of Missions gave $1,200 on the minister's salary and the Holston Conference Board of Missions contributed $2,500 to the building fund. Laymen on the district board raised approximately $4,000. A parsonage was purchased and furnished. On September 22, 1951, my appointment to Stuart Heights Methodist Church was announced. This was just a geographical location. No survey had been made. No one knew how many Methodists were in the section nor whether the people there wanted a church in the community. We only knew that a church was needed.

On October 7, the first worship service of the new project was conducted in the living room of the parsonage with thirty-six people present. The living room was not conducive to a spirit of worship, so I suggested making a chapel out of the parsonage garage. Through the efforts of one of my prospective members, funds were secured and the garage was transformed into a lovely chapel. We had our first worship service in it on October 28. In the meantime, members were being received each Sunday. On January 6, 1952, Saint Luke Methodist Church was formally organized with a charter membership of thirty-five.

The original proposition of the district Board of Missions was to guarantee a salary of $3,600 and a place for the minister to live during the first conference year and to put $30,000 into a building fund for the project. Of this $30,000, the members of the district board were to raise $15,000 and the district superintendent was to raise or borrow the other $15,000. Of the $22,000 raised to date, the board members have raised approximately $4,000. The district superintendent has raised the balance. The story of our project has been told in practically every church in the district, and the people have been given an opportunity to contribute to it.

Plans for a building which will cost approximately $275,000 when completed have been drawn. It is to be built in three units. According to the original plan of development, the educational wing is the first unit; the sanctuary is the second, and the third is an additional educational building

when the church needs to expand.

After ten months of pioneering, I have formed some definite opinions concerning the approach to organizing and building a church in the type of community which I am serving.

(1) Methodists must realize that no established church is going to be forced to close its doors because of the loss of a few members, even though they may be working and paying members.

(2) Methodist preachers must recognize: (a) that they are connectional preachers whose lives are dedicated, among other things, to developing and promoting the Methodist approach to Christianity in the various parishes to which they will be appointed across the years of their ministry; (b) that their promotion or demotion is not going to be determined by the number of members (a few more or less) listed in their annual conference reports; (c) that to take a few Methodists here and a few there to make a nucleus for a new Methodist congregation that will minister to an entire community and strengthen Methodism as a whole, means an increase in the Kingdom of God and (though this should be incidental) an additional opportunity for the preachers of the Annual Conference of which the new congregation is a part; (d) that when given the leadership of their pastor, Methodist laymen will give generously to support church extension on a district basis without hurting the program of the established churches.

(3) Any conference or district board that desires to establish a new congregation should be realistic in determining the extent of the financial responsibility it can and is willing to assume. No preacher should be asked to "gamble" his energy and his whole career on promises of financial support unless that support is certain.

(4) The church plant should be planned with a great deal of care. It should be so designed as to be a credit to the community, and a complete church plant should be designed and a perspective drawn before announcement of the proposed organization is publicized. This perspective should be published in the newspapers so the people of the community in which the church is to be located will know the type of structure that is going up in their midst. The plan should have a unit small enough to be built with the funds available. This should be the first unit to be constructed, of course. I would be-labor this point because that is exactly what we failed to do.

The building which we planned to erect as our first unit is going to cost $90,000 at least. We started construction on this unit but have had to suspend operations at the foundation. We are now doing the thinking that we should have done ten months ago. We are having to leave the foundation of this "first" unit and start construction of the "third" and smallest unit of our plant. When this smaller unit is completed, we will have a sanctuary that will seat one hundred and seventy-six people plus choir. We will have a full daylight basement. Eight classrooms, two toilets, a kitchen and the church office will be in the basement. By the use of "modernfold" doors in part of the basement, we will have a fellowship hall in which one hundred people can be fed in comfort.

The important thing is that we will have a complete and beautiful building. The sanctuary will be small but beautiful. This is of primary importance, for it is the sanctuary that will attract people. The educational program is important but it never has been and never will be as important as "church."

Build a beautiful place of worship to attract people and they will find the money with which to supply their children with the essential church school facilities. I know that this is in fundamental disagreement with many who are engaged in church extension work; but this is my opinion, and the Presbyterians, Episcopalians, and Baptists have been very successful following such a plan. Of course, any such building must be large enough to accommodate a sufficient number of people to enable a church to become independent so far as current expenses (Pastor's salary, World Service, etc.) are concerned.

(5) I do not think it is wise to go into a new community like we came into this one—without a single prospective member. In our case, our daring was justified. If we had not come into this community last October, another denomination would have moved in ahead of us. This had happened to Chattanooga Methodism so often that it had become an accepted pattern. The district superintendent and bishop were determined it was not going to happen in this case.

In the usual situation, however, I think a few Methodists should be contacted in a new community prior to setting it up as an appointment to determine whether they want a church in the community and whether they will identify themselves with it when it is organized. This gives the pioneering minister a psychological advantage, at least. Instead of being thrust on a community willy-nilly, he is sent into it because some Methodists in the community want him to come.

(6) I do not think it is wise for a district or conference board to do all that needs to be done for a new congregation even in its first year. The board should be prepared to construct and pay for the first unit of a building, however small it may be, in a community like the one I am serving. This initial expenditure is simply an investment that will be repaid to Methodism many times over as the years come and go. For the first year, the board should furnish a place for the minister to live. The board should guarantee the minister's salary for three years.

The new congregation, however, should assume as much of the salary as possible as soon as it is organized. This assumption of financial responsibility should be on a sliding scale month by month in proportion to the increase in membership. This responsibility will enable the people to grow into carrying the full load instead of having it dumped on them all at once. It will do more, for it will enable them to feel that the new church is their church and their responsibility from the very first. People can have too much done for them.

Nothing that has been written here is to be construed as being indicative of discouragement or defeat. The community in which I am serving is

[*Continued on page 29*]

Program Planned for Entire Year

Laymen and ministers of Asbury-First Methodist Church, of Rochester, N. Y., sit down together each year to work out plans and activities for all church organizations for the whole year. Some values of this approach are outlined here from the brochure prepared by this church.

ONE MIGHT be excused for being intrigued, almost startled, to have a thirty-page mimeographed brochure entitled, "The Twentieth Annual Church-Wide Planning Conference Program. . . ." pass across his desk. Curiosity is further heightened by the subtitle, "A Prospective of Proposed Plans for All Services, Organizations, and Committees for the Year, September 1, 1952 to August 31, 1953, in a Planned Program for the Church Year."

This planned program is an outline of the chief objectives, projects, plans, and activities of Asbury-First Church in all its varied departments of Christian service. It was not typed out in the study or office of the two ministers; Weldon Crossland [1] and Thomas M. Steen; it was hammered out co-operatively in the creative give-and-take of friendly discussions by laymen with their ministers in the various organizations, boards, and committees. It is church planning on a yearly basis by which desired goals are set, sound plans are laid, and a calendar of the chief events of the church year is prepared by laymen and ministers of the church.

"Achievements of the Closing Year, 1951-1952" occupies the inside cover. In part, it reads "One secret of the growth and vitality of Asbury-First Church is to be found in the fact that, like a living tree, Asbury-First 'grows some new wood every year.'" Some of the achievements of the year are as follows:

The church has reconditioned the large house at 1050 East Avenue and has made it a Youth Fellowship Center.

The new Family Services of Worship at 9:15 o'clock on certain Sundays are popular and creative.

Two new church school classes were organized—one for older young adults and for young married couples, making six married couples' classes in the church school.

Church attendance at the morning services has been larger than in many years.

Two morning services of worship were held on the seven Sundays of Lent.

"The Senior Fellowship," a self-governed and self-directed organization of the older members has been highly successful in its program and in its weekly meetings each Monday afternoon. It has averaged over fifty, with ninety as its record, in attendance. An increase of over $4,000 was noted in pledges.

On the second page "Proposed Objectives for the Coming Year, 1952-1953," which are taken from the proposed plans of boards, committees, and organizations, include:

Reorganization of the boards and committees of the church to bring them in line with the legislation of the General Conference.

Adding a part-time visitor for calling.

Encouragement of every member to observe daily prayer, meditation, and Bible reading.

Co-operation in the Syracuse Area Evangelistic Crusade and in the World Methodist Evangelistic Crusade.

Organization of two new children's groups in the church school.

Expansion of the Senior Fellowship to include some evening social gatherings.

Three fellowship dinner programs for men of the church.

Observance of the new *Revised Standard Version* of the Bible, on September 28.

"The Christian Year in Preaching and Worship," as worked out by the ministers, includes the services, sermon subjects, and hymns for the entire twelve months. The unifying theme of the year's preaching is "The Will and Word of God for Our Times." All the special Sundays of the Christian calendar are appropriately observed with timely sermon themes, while the series of seven Lenten sermons on "Some Fundamentals of Our Christian Faith," include the following subjects: "God and His Purposes," "Christ and His Cross," "Man and His Destiny," "Evil and Its Remedy," "Prayer and Its Practice," "Faith and Its Victory," "Heaven and Its Certainty." The Sundays when the four choirs will furnish the music are listed with their dates.

One section reads: "The ministers will exercise complete freedom, as they always have, in changing any sermon subject as may be deemed desirable because of changing conditions. These listed, however, chart the main course for the preaching and worship of the months that lie ahead." As one studies these subjects for the Sundays of the year, he finds no repetition.

"The Week Day Service of Worship includes three series of studies on "The Religious Messages of the Old Testament," "The Practice and Place of Prayer," and "The Faith of a Modern Christian." For the "Lenten Sanctuary Services" the ministers secured for the afternoon and the evening services on the Thursdays of Lent include George MacPherson Docherty, James Gordon Gilkey, Robert J. McCracken, Ralph W. Sockman, Henry Hitt Crane, Oscar F. Blackwelder, Bernard C. Clausen.

The Commission on Education has among it objects an average attendance of 525 for the year, more frequent workers' conferences, a series of three discussion groups for teachers and parents, the printing of a publicity brochure concerning the church school, wider use of audio-visual materials, and increased emphasis on the music provided by the childrens' choirs.

The breadth and richness of committee and group discussions are evident in the outline of youth activities, Christian family life, audio-visual

[1] Author of *A Planned Program for the Church Year* (Abingdon-Cokesbury Press, $2).

education, dramatics and pageantry, membership and evangelism, flowers and decorations, radio, building, public relations, recreation and athletics, laymen's activities, boys' work, the commission on missions, good literature, social service, as well as the women's organizations and the other regular committees of the church.

The values of long-range planning, according to the ministers and leaders of Asbury-First Church, include the following:

The work of the church is vastly broadened and improved.

Each chairman sees his kingdom task in terms of a well-rounded twelve-month program of activity.

In the planning conference, which all leaders of the church attend to review the proposed plans, the entire church leadership becomes acquainted with the total program of the church.

All phases of church life are unified and integrated.

The leaders and members of the church gain a sense of going forward together.

The monthly meetings of the official board are much more interesting as committee chairmen report on past activities and future plans.

Laymen far more readily take their share in the administrative load of the church when they have a prominent part in planning it.

The minister is freed from much of the distraction of a multitude of committee meetings and is able to devote himself more fully to those professional duties which only he can perform.

Hundreds of hours of a minister's valuable time are saved by this method. Asbury-First Church has tested it during the past twenty years. Her people and ministers have found it a creative method of getting the church's work done successfully.

Farther Fields

We fain would preach on sins at home
Which certainly do grieve us.
But sins of people far away
Conveniently relieve us.

—Graham R. Hodges

Hand Them Out at the Door

By WEBB B. GARRISON

One form of church publicity developed by the author is described here. He is assistant to the dean at Candler School of Theology.

MOST CHURCH bulletins are handed out as persons enter the sanctuary. This custom also prevails with leaflets, promotional literature, and other printed materials.

Two or three significant results may be noted. First, the worshiper is provided with a device that tends to reduce his attention. All students of learning agree that vision now plays a much more important role than hearing. As a result, we are an eye-conditioned generation. Forced to choose between listening to the minister and reading a leaflet, many persons will give their attention to the latter. It is not unusual to see a child—or even an adult—read and re-read a bulletin several times during a worship service.

Second, promotional pieces brought into the sanctuary are left there in large numbers. That this complicates the task of housekeeping is merely incidental. Hand-outs left in the sanctuary never reach the members of the family who stay at home. Those most in need of help from the printed word do not see it.

Hence, a rounded program of publicity will include handing out some promotional pieces as worshipers leave. This need not eliminate the traditional methods, but should supplement them. Attractive pieces are actually carried home by a very large per cent of those who receive them on the way out of the church.

Numerous leaflets and tracts are available from general boards and agencies of the church. In addition, pastors may develop original pieces. If carefully prepared, such pieces win a larger readership than materials bought from general sources or given by representatives of a special interest.

Large churches usually have sufficient funds to invest rather generously in printing. Small churches face a more serious problem in this respect. Pastors of churches unable to afford printing may direct their own contributions to publicity, rather than to the budget of the church. Individual businessmen, themselves conscious of the power of advertising, will frequently pay for a promotional piece for the church.

There are many types of leaflets and cards which may be used to great advantage. Just one type is described here: the pocket-book card. In developing these pieces, I was guided by three major considerations: small cards are more likely to be read than big ones; they are more likely to be kept; they are less expensive. On that basis, I prepared a series of 12 illustrated cards. Small type gives some trouble to persons with poor vision, but I believe this is offset by the fact that the cards will fit in a man's wallet.

By preparing my own copy for photo-offset production, I had a considerable saving. An investment of $36.00 yielded 1,000 copies each, of 12 different cards. Five colors of stock were used, giving variety of eye-appeal. Other methods of printing would double the cost; even so, comparable cards could be produced at only 60 cents per hundred.

During the Spring of 1952, I used these cards with a number of different congregations. In each instance, they were handed out at the door as worshipers left the sanctuary. These little messengers worked no wonders; they did not produce even a minor revolution in the program of a single church. But persons did take them home, and in many instances shared them with friends and neighbors. Their influence is too slight for measurement. But by combining many devices such as this, any church can develop an effective program of publicity and public relations.

Group Counseling and Personal Problems

By EDGAR N. JACKSON

There is power in local church groups, rightly organized, says the author—power for healing and life affirmation. Edgar N. Jackson is pastor of Mamaroneck Methodist Church, Mamaroneck, N. Y.

MANY pastors are finding that the nature of the parish is rapidly changing. The demands for pastoral counseling services have increased rapidly during recent years. This is due in part to the increase in psychological understanding on the part of the general public. The practical experience of millions of Americans who served in the armed forces made it seem reasonable to talk problems over with their spiritual advisor. Then, too, an increasing number of pastors with counseling training and clinical experience enter the active pastorate each year, and they make themselves available for pastoral counseling.

As pastoral counseling is time-consuming work requiring patience and training as well as time, it is impossible for the pastor to delegate the work with complete satisfaction, unless the church has a larger staff than most churches find possible. That being the case, there is need for some technique of meeting the needs of people which can be personally effective and at the same time more economical of the time of the pastor.

Many specialists in psychiatry are finding the group approach useful in reaching more people, and at the same time doing it more effectively. There are several reasons for this. In the first place, most of the significant relations of life are group relations, family, church, club, class, and community. Ultimately, personal adjustments must be made in relation to groups. Personal change that comes about in the group setting may move a disturbed person more rapidly toward his goal of helpful inter-personal relations. Also there are dynamic factors at work in a group that may be effectively used to stimulate emotional growth. A group is something more than the individuals who compose it. It is a source of security, competition, stimulation, emotional response, and fellowship. By using these resources creatively, the skilled therapist can direct life more effectively toward new esteem of self and more satisfactory relations with others.

While the pastor in the local church would be unwise to try to constitute the therapy group that is used by the psychiatrist, he may find a basis for helpful group work among his people. Much of the church program is already organized around small groups. There are the youth groups, the sewing groups, the literary, missionary, and social groups that lend themselves readily to the group counseling setup.

From the time of the early church, people found strength in getting together in small groups. They prayed, thought, and meditated. *Let us then pursue what makes for peace and for mutual upbuilding* (Rom. 14:19). *Confess your sins to one another, and pray for one another, that you may be healed* (James 5:16). Jesus was found often in the home with a small group of persons. The very nature of persecution and lack of church buildings made the early church a movement centered about small group activity.

John Wesley gave prominence to the small group for study and counsel. The Holy Club at Oxford, the praying groups of Moravians, the small groups of five to ten that he called "bands," and the better known "classes" of a dozen or more that met once a week "for mutual edification through testimony, and fellowship in prayer and praise," all had a profound effect on the growth of Methodism. Churches that dropped the midweek service because it was small in numbers may have failed to recognize the significant opportunity that the small group presents. Wesley did not fail at that point.

Modern movements that have wide influence are built about small groups of people who meet together for mutual aid and comfort through testimony and meditation. In spite of the weaknesses of the Oxford Group Movement and Alcoholics Anonymous, these two groups have been strong at the point of their creative use of group dynamics and group identitiy. The appeal of Christian Science has been similar.

There is power in the small group, and this power may be used within the program of the church, not only to ease the counseling program of the pastor, but to release healing factors that are not present in the simple and insulated relationship between the counselor and counselee. Students of group psychology such as Rudolph Wittenberg, Kurt Lewin, S. R. Slavson, Muzafer Sherif, Gardner Murphy, Clyde Cluckhorn, Henry A. Murray, and J. L. Moreno have been exploring the possibilities of using group forces in counseling, education, and secular practice. Their work has significance for the average pastor, for they have been able to test types of group formation and group practice to determine the more effective methods as well as the more accurate understanding of group motives and group emotions.

At some points the group psychologists have verified the intuition and practice of the traditional group

work of the church. They encourage the practice of personal witness on the part of those who can give a creative and positive expression to life. They emphasize the value of the small group which permits the free expression of ideas and feelings. They encourage the use of inspirational activities such as group singing, individual recognition in the group, questions and answers, and frank discussion of issues. Also they find in practice that the lecture method is not a total loss, but can be useful in opening up a discussion.

But on the other hand, they indicate certain rather definite factors that differ from generally accepted practice in local church work. The role of the authoritarian leader who speaks the final word as the accepted authority is frowned upon. Differences of opinion are as normal as differences of background and experience, and the democratic group formation must recognize such differences as expressions of varying personality needs. The importance of the attitude of the leader toward people is emphasized as a determining factor in the development and value of the group experience.

With some of these factors in mind, let us look at one of the small groups that we have functioning in our local church. The pastor in his calling noted that several families seemed to be having difficulty in child-parent relationships at the adolescent age level. While this is rather a common tension point in the average home, it seemed that little was being done to alleviate the tension. Individual counseling had, of course, been practiced in some instances, but something more seemed to be needed.

A list of a dozen names was made, and the persons were visited. The plans for a parents group to study the privileges and problems of adolescents were mentioned, and the parents were asked if they would be interested in becoming a part of the group. All expressed interest and the time for the first meeting was set. Emphasis was placed on the informal nature of the group; and in order to keep the atmosphere informal group meetings were held in the parsonage.

The first meeting of such a group is important, because most parents having difficulty with adolescents feel threatened by the situation. If they are made to feel further threatened by a discussion of a problem that becomes too personally involving, they may withdraw, and more harm than good is done. If the first session can be opened with a visual aid that establishes a common ground, and at the same time lends enough objectivity to make it possible to see each situation as being personally involving without being personally threatening, it is important. A filmstrip with recorded script, such as "Do You Know Your Adolescent," may be useful for such an introductory session.* It has humor, lends objectivity, opens discussion.

It is important to have available for group work someone to assist the leader. He can act as an objective observer and watch for change of attitude, points of tension, and factors involving intergroup relationships that may escape the attention of the leader. A school teacher, a consulting psychologist, or someone who has had special training in group dynamics is helpful at this point. The leader and the group observer may well go over the progress of the group session after the others are dismissed to evaluate what has taken place. If a tape recording has been made, it should be played back to check weak spots or errors in judgment on the part of the leader so that adjustment and correction may be made in later sessions.

At the first session, after the discussion is opened by use of a visual aid, no special effort is made to guide the process of thought or expression of feelings. If parents want to mention similarities between the behavior of their adolescents and those in the filmstrip, well and good. If they want to be more cautious and ask questions, they are encouraged to do so. At the end of the first session of an hour and a half the two significant attitudes are that they are anxious for the next session, and that they feel a rather deep sense of relief to know that their concerns are not something personal and abnormal, but are, rather, more or less universal and normal.

It is important that the first session give those present a sense of group feeling so that disrupting resentments and antagonisms be kept to a minimum. When the group is sure enough of itself, there will be more opportunity for difference of opinion and expression of feelings without the effect on the structure of the group that would be occasioned were this to happen at the very beginning. Nor is it wise to get too careful an evaluation of the group at the very beginning, for the group will have plenty of time for evaluation and self-criticism later, while at the beginning it is important to emphasize those things that build group identity and positive feelings about the group's function.

At the second or third session, after the group has become more integrated, it may be wise to have some effort at self-evaluation. This may be done through an anonymous questionnaire where persons are invited to express how they feel about the group; about the session just held; how it might be improved; whether they felt restrained in expressing themselves, and if so why; whether they are getting from the group what they want; whether they think others are getting what they desire; criticism of leader's relationship to group; and specific suggestions. The results may be carefully tabulated and analyzed by the leader and observer to modify future procedure.

The group should have enough freedom to indicate the direction in which it will move, but it will also want helpful guidance. While the lecture method is hardly indicated, it seems to be helpful to open the meeting with an informal presentation of twenty to twenty-five minutes dealing with a phase of the adolescent personality. Interruption at any point is encouraged for question or clarification. The session is opened for general discussion with some informal remark such as, "And now how do you feel about this?"

The following list of topics may give some indication of the direction in which group thinking moves:

Do You Know Your Adolescent?

* *The Projector*, visual-aids catalogue of The Methodist Publishing House, can be obtained from the House nearest you on request.—Ed.

The Social Context of the Adolescent in American Life.
Psychological Factors at Work in the Life of the Adolescent.
What Can We Do About Adolescent Child-Parent Relations?
What About Discipline?
What About Authority?
Who Threatens Whom?
Mature Parents and Maturing Children.

Circumstances will determine whether the group wants to meet once a week or every other week. The best results seem to be gained in groups of from eight to twelve members. In parent groups it is helpful to have both parents present to share the insights of the group.

While the group process encourages self-examination, its main purpose may well be to develop a type of insight that can be gained only in the group setting. Goals should be clear in the mind of the leader, and not unknown to the group. Members of the group should be led to understand their impulses, as well as to learn how to control and use them creatively. This may involve a modifying of the conscience as the person begins to see himself in a new relationship to himself and to the group, which represents his laboratory in interpersonal relationships.

What can be done to throw a new light on the problems of parents of adolescents, can be done in other areas of the church's life. The power of the group can be used to bring healing and understanding into human relations. Groups for young mothers, retired businessmen, alcoholics, couples planning for marriage, the emotionally disturbed, and the lonely are only few of the possibilities of the average church. The mutual aid factor should be strong in church life. Groups may be organized to encourage the mutual factor.

The method that was good enough for the early church, and the founder of Methodism, still has possibilities today. With the advantage of new insights, and with refinements in approach, it may help to bring new life not only to the lives of many troubled persons, but new vitality to the life of the church itself.

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with a person (or persons) seeking help with some problem. The woman in the following report does not understand the nature of her problem, which led her husband to leave her. Evaluations follow the report of the call.

Marital Trouble

Preliminary description: Mrs. Major, a woman sixty-two years of age, is a member of my church who a year ago in February divorced her husband. They had been married for twenty-six years and have three children (all are married). Mrs. Major is living with one of the children now. One day last summer as I was walking down the main street of our city, Mrs. Major drove up in her car. With tears on her face, she told me she would like to talk. I suggested that we go over to her home where we could talk. She said that would be impossible because the children were home. I suggested that we might talk right there but she felt that she did not want to. Then I suggested that we go over to the parsonage, but she felt that she did not have time then because she had some messages to deliver for Western Union. She said she would come over to see me real soon but she wanted to ask me one question before she went on.

Mrs. Major. Do you think it possible that my ex-husband is going insane? I love him so much I don't want anything to happen to him.

Pastor. Do you think he is?

Mrs. Major. I am not sure but I cannot talk now. I must be going.

Pastor. Could you come to the parsonage this evening?

Mrs. Major. Yes.

Pastor. I will see you then.

(Mrs. Major did not come to the parsonage as she had agreed, so the next Sunday morning after church I mentioned it to her.)

Mrs. Major. Oh, everything is all right now, so I won't be coming over to see you.

(I knew everything was not all right but I felt it would not be wise to pursue the situation any further until she was ready to do so. The time came many weeks later.

THE CALL

(On Sunday afternoon I received a call from Mrs. Major asking if she might come over to see me. I told her I was free the whole afternoon and she might come any time. When she came in she didn't even take time to say "hello," but started right off.)

Mrs. Major. Do you remember the day I stopped you on the street last summer and talked with you about my husband?

Pastor. Yes.

Mrs. Major. Well, I am having trouble again. His new wife has invited me and the three children to come visit with them a week from Saturday. It is his birthday. I don't know what to do.

Pastor. What have you thought?

Mrs. Major. I don't want to go because I am sure I cannot stand seeing him. I still love him a great deal, and you cannot be a wife and a mother to a man for twenty-six years and then forget all about it in a year. I really had to bring him up along with the children. He was always getting into trouble. In fact, it is because of such trouble in the past that the children do not want to go to his birthday party. When they were very small, he ran off with another woman. It was right at Christmas time. My poor children had nothing for Christmas and he just bought everything for those other children that belonged to the other woman. My children saw them in Sunday school and saw all the nice things he had given to them and they came home crying. They have never forgiven him and that's why they don't want to go to his party. . . . Oh, but that's not true. Lois (*the youngest daughter*) wants

to go. She was too young to remember that Christmas affair, but Kate (*the oldest daughter*) and Mike (*the son*) say they never want to see their father again. He has caused me too much suffering. But I love him and I want his children to love him. What can I do about it?

Pastor. What have you done?

Mrs. Major. I have told Kate and Mike that they ought to go along with Lois when she goes.

Pastor. You have asked them to go?

Mrs. Major. Yes, and that is part of the trouble. Kate and Mike come over to the house and just nag at Lois all the time (*Mrs. Major lives with Lois and her husband*). They tell her that she wouldn't go if she loved me. They say that their father has walked out on them and gone with that other woman and they will have no more to do with him.

Pastor. And would you like to have all the children go?

Mrs. Major. Yes, he is their father and they should love him. I am pretty sure if I would say that I would go, then Kate and Mike would go along, but I just simply cannot go. I know that woman does not understand him, and if I got down there and found that he was unhappy, I just couldn't come back here and be happy. Why, she is not the "mothering" type. He needs a mother as much as he needs a wife. Why, when he left me and went to live with her before we got our divorce, he used to come over and see me once in a while to ask me to give him a divorce. Every time he came over he looked just terrible. I just couldn't stand seeing him again. After we got our divorce, she had a notice put in the paper that they were married, but it wasn't true. I know it wasn't true because his mother told me that it isn't true. They aren't married at all, they are just living together.

(I checked up on this and found out that her husband is married to the new wife. It is rather interesting though, that Mrs. Major's story is partly true and probably true as far as she knows. The new wife did have a notice of the wedding put in the local paper but did not get married at that time. It was intended to fool his wife and children. After that notice was put in the paper, they left Southtown and went to another city and got married. She probably does not realize that they have been properly married since leaving Southtown.)

Mrs. Major. If I went down there to see him and found she was mistreating him I would want to bring him right home with me. I still feel like his mother and don't want anyone hurting my child.

(At this point Mrs. Major started to sob. I let her sob for a few minutes—maybe it was only moments, but it seemed like minutes.)

Pastor. You feel like he is your child?

Mrs. Major. Yes, his mother is still living but he needs me to care for him. I see his mother frequently. She thinks a lot of me. We have lots of nice visits together. She doesn't like this other woman at all. His mother shows good sense. She is like I am—the motherly type. You should meet her. You would like her very much.

Pastor. You think, then, his mother prefers you to this other woman?

Mrs. Major. I know she does. I am older than her son and therefore she feels that I can care for him better. His new wife is younger than he is and cannot care for him properly. *(Mr. Major is fifty-five. His new wife is forty-five.)*

Pastor. You feel that Mr. Major needs the guidance of an older person?

Mrs. Major. Yes, the fact that he runs away all the time is proof that he needs a mother to care for him.

(At that point the telephone rang and I found it necessary to leave for a few moments to get my wife. When I came back, Mrs. Major had her coat and hat on and was ready to leave.)

Pastor. Oh, you must leave now?

Mrs. Major. Yes, I must be going. I have a date with Kate in half an hour.

Pastor. I shall plan on your coming back to see me again. Could you come next Sunday afternoon around 2 o'clock?

Mrs. Major. I will try.

Pastor's Questions

She did not come the next Sunday afternoon, nor was she in church in the morning. I inquired of Kate about her mother. Kate said that her mother and Lois had gone to visit the father the previous day, the Saturday of the birthday party, but that Kate and Mike did not go. Kate does not know that her mother has been to see me, nor that I know anything about the situation.

Mrs. Major is apparently having a difficult time adjusting to her divorced condition. I feel she needs a lot of help and I am afraid that this last visit to husband's new home is not going to help the situation any.

One of the most interesting things to note is the fact that Mrs. Major is seven years older than her ex-husband, and the new wife is ten years younger than he is. I wonder if there has not been a resentment on the part of Mr. Major toward the motherly attitude of his former wife. Perhaps he feels that one mother is enough and what he wants in marriage is a wife.

Consultants' Evaluations

THIS PASTOR has done fairly well with a confused and complicated human situation. He has been eager to help. He has been accepting without being shocked or rejecting. Doubtless the woman got some relief from the tension which was induced by the invitation to a party for her ex-husband, to whom she was still bound by love and hate and need.

I get the feeling that the pastor pursues his counseling too aggressively. Twice he took the initiative to suggest an appointment in such a way that it would be hard for the woman to refuse. Both times she broke the appointment. When she did come on her own initiative it was in response to the pressure of the immediate crisis. She does not seem ready to face her problem yet. Such attempts to "open her up" may cause her to continue to stay away from church and actually hinder rather

than assist in establishing a counseling relationship.

I also get the feeling that the pastor's natural desire to explore psychologically this curious relationship between the woman and her ex-husband diverts him somewhat from helping her face her problem. He asks probing questions about what she thought and did. He checks up on her story. He will also need to watch lest he become identified with the betrayed wife and mother and over anxious about working out the problem.

What could he have done to improve his handling of this situation? It is always easier to play from the side lines, but I venture some suggestions. First, in the initial contact he might have indicated that he would have been glad to talk with her further about the problem if she wanted to pursue it, letting her take the initiative in setting the appointment.

Second, in the call itself when she asked what she could do about the invitation he could have defined his own function in the situation and clarified the situation as she had revealed it thus far. He might have kept the interest on her feelings and needs rather than those of the ex-husband.

Finally, he should have concluded the interview when he left to get his wife rather than keeping the woman waiting. In concluding the interview he could have opened the door for another but have allowed the woman to step through it herself rather than pushing her through. In fact he kept falling into the same trap which seems to be part of the woman's problem. That is, neither she nor her children are willing or able to let others make their own decisions.—**Paul B. Maves, *associate professor of Religious Education, Drew Theological Seminary***

WE RECOGNIZE that in one interview Mrs. Major did not find insight into the real trouble. The concluding suggestion of the pastor that the ex-husband might want a wife instead of a mother in marriage is accurate; yet it is only a beginning. Nevertheless, in the interview the pastor was permissive, asked good guiding questions and Mrs. Major poured out many resentments. This was good.

Counseling failed because of a tyranny of little things. Local situations may make it impossible to change or improve these little harbingers of defeat, but we will name them for what they are worth.

1. Mrs. Major's first, "summer," approach was frustrating. Her home, the public street, or the parsonage is no place for an interview where confidences are given and emotions spend their pent-up energy. If the pastor had an office in the church, Mrs. Major would have arranged for an interview.

2. More pastoral counseling situations have been brought to an unfortunate end, as was this one, than telephones are worth. Let the telephone ring! Who takes more precedence, the individual who makes a personal call or somebody who just picked up the telephone? Better yet have your office arranged, as I do, so the telephone cannot be heard; then not even the distraction of its raucous ring will bother.

3. The pastor should have countered Mrs. Major's first interview question with acknowledgement, then a suggestion for a series of interviews. If this is put correctly, it will seldom be turned down. Immediately, the initial interview is on a better basis. The counselee will be more willing to take time to go behind surface symptoms. The counselor will be relaxed enough to guide the conversation toward insights into why things are as they are.—**George A. Warmer, Jr., *Pastor of the First Methodist Church, Oakland, Calif.***

Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis and evaluation. For each one of your reports selected for publication in "The Counselor's Workshop," you will receive a small check.

All real names and material that may tend to identify the case should be changed before submitting your manuscript. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relation to the person before you made the call or granted him the interview.

3. *The call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner. Leave a three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give a lengthy evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

5. You may report any number of calls desired, but prepare each call separately, as indicated above, except when your report comprises a series of calls on the same individual and dealing with the same problem. Any reader of THE PASTOR may submit his reports of calls for consideration. Those not selected for publication will be returned.—Ed.

Ecumenical Relations

[*Continued from page 6*]

one of the problems when it said: "There are some Christian bodies which will have no part in it [ecumenicity]. . . . They fear the growth of a centralized and authoritarian hierarchy completely destroying the independence and vitality of the member churches. Such procedures would contravene the sense of freedom which is the very genius of Protestantism and defeat the worthy ends for which we struggle."

Church union is suspect in many quarters because of the fear that larger groups will swallow up the smaller ones, although the history of most unions to date is reassuring on that score. *In honor preferring one another* has been taken literally and generally. These are but a few intimations of what church union is up against. As yet no one knows which approach is best. Is it that of the Greenwich Conference, seeking to unite those groups which recognize one another's ministry and sacraments? Is it that which the Episcopal-Methodist effort rests on, that where there is much the same historic rootage and ritual there is hope of union? Is it that where government and doctrine are all but identical, as in the case of the Evangelical United Brethren and our church? Or is there some better way?

The commission is exploring all of these and can testify trumpet-tongued to the accretion of spiritual power engendered where men pool their insights for the sake of fuller fellowship in the Holy Spirit.

Of one thing you may be sure. The commission will work hard, but little will come of its efforts unaided by pastors. This is peculiarly true of our chief pastors, the bishops, and those pastors to pastors, the district superintendents. It is not so much that our leaders prove ignorant of the issues involved, but there is little to show that they understand or appreciate them.

The commission might well do some work on our leadership. Ecumenicity and church union should get into the curriculum of pastors' schools and theological seminaries, and our laymen should come to grips with these in their conferences. For only a faith which produces, promotes, and promulgates fellowship can meet the needs of our tragic and troubled world.

Malcontents

[*Continued from page 8*]

(2) "Mongrelization would mean the destruction of a cherished race-history" with its "highest culture and purest faith."

(3) "All of the revealed truth of God in the development of real religion has been discovered and received by the people of the white race." Craft reproaches Negro leaders for their "superlative superiority complex." He counsels them to have "a sense of gratitude for the white people who made it possible for them not to have been born in the jungles and brought up in paganism."

In exceedingly vivid language, the editor of *One Methodist Voice* assaults a variety of other stock targets. The Federation is "the subtle fungus that is blighting the brightest flowers of our cherished Church" and "the 'pinkest leech' that becomes more red as it sucks the blood of our freedom." Northern Methodism is "honeycombed with the Pink Fringe, socialism, pacifism, and modernism," while "in the bounds of the lamented and late Methodist Episcopal Church, South, is the most vigorous group of Wesley's followers in the world."

A third militant parson of the far right is seventy-four-year-old Rembert Gilman Smith of Houston, Texas,[5] who is no novice in the ranks of the Methodist vigilantes. In 1936, when an earlier protest against the Federation swept the country, Smith was one of the key voices in the chorus against MFSA. In his efforts to expose Methodism's left-wing elements, he widely distributed his brochure, *Methodist Reds*, and an early edition of *Moscow Over Methodism*. During the following year Smith opened the national office of his short-lived Methodist League against Communism, Fascism, and Unpatriotic Pacifism.

The Houston minister, who was superannuated by the East Oklahoma Conference in 1937, was an adamant supporter of the Old Guard, and he wrote many pamphlets against the New Deal, Franklin D. Roosevelt, and labor unions. Unlike Shuler and Craft, Smith never meddled with racism. Prior to World War II, he effectively exposed the small troupe of fundamentalists, led by Gerald Winrod, who preached anti-Semitism and apologized for Adolph Hitler.

The current campaign of Smith is aimed in three directions. In the first place, he is circulating the 1950 edition of *Moscow Over Methodism*, two hundred pages of disorganized material against the Federation which are bound between a jacket that pictures Joe Stalin beaming happily upon an abandoned Methodist church. Secondly, Smith is prefering charges against several denominational leaders, notably Bishop G. Bromley Oxnam, whom he accuses of maladministration, un-Christian tempers, words, and actions, dissemination of doctrines contrary to the Discipline, and association with eleven subversive organizations. He has demanded that C. A. Bowen and Lyndon B. Phifer, editors of church school literature, be "tried, convicted, and expelled for intolerable infidelity and heresy."

Smith's third activity, with which he is having little success, has been to organize The Society for Reform of Methodism, whose object would be to press for the adoption of certain "corrections and additions to the Discipline." Smith is particularly disturbed by the Social Creed, which he wants deleted.

It is difficult to predict in what manner the moderate Circuit Riders and the more extreme Methodist malcontents will influence the rank-and-file membership of the church. If the current nation-wide phenomenon of name-calling continues, our denomination—and all other major Protestant denominations—are in danger of becoming instruments of intimidation rather than incubators of individual commitment to Christian ideals as each churchman interprets them. More likely, however, Methodism will successfully weather its current trials and gain additional maturity and conviction with which to face the uncertain future.

[5] Rembert Gilman Smith, Box 8083, Houston 1, Tex.

LIBERTY OF THOUGHT IS THE

SEPARATE ITEMS

EDITOR: David J. Bort's article on Christians and War [Sept., p. 8] was, if possible, worse than that of Maylan Jones's on pacifism. It seems that, to Mr. Bort at least, a Christian may take *any* position at all about war and still be Christian. In other words, this brother seems to succeed in separating morality and Christianity altogether. Between Jones and Bort, give me Jones every time. At least he has convictions on the matter. Thanks for printing the letters on the subject. They were worth reading.

R. C. GRIFFITH, *First Methodist Church, Bennettsville, S. C.*

MOST UNFORTUNATE

EDITOR: C. Stanley Lowell's article "Let's Bury the Corpse" [Sept., p. 2] is one of the most unfortunate statements I have ever read in a Methodist periodical.

C. EDWIN MURPHY, *Superintendent, Northwest District, Scottsbluff, Neb.*

CONGRATULATIONS

EDITOR: Congratulations on printing the article "Let's Bury the Corpse," by C. Stanley Lowell. He has said what needs to be said and he has said it well. I'm sure the article will have a far reaching and good effect within the circles of our church.

FRED C. STINER, *Williamsport, Pa.*

TIME TO BURY

EDITOR: I want to say a very enthusiastic AMEN! for Stanley Lowell. . . .

It has been interesting to notice the pleading and crying that has resulted because of the number of churches that do not use Methodist literature.

If those who are responsible for our church school literature will go ahead and "bury the corpse" they will save themselves a lot of tears.

It will be a glorious day when the sentiment expressed in this splendid article prevails among those who prepare our church school literature.

WILLIAM W. ROUGHTON, *the Community Methodist Church, Fort Pierce, Fla.*

PREDICTION CAME TRUE

EDITOR: Thanks for printing C. Stanley Lowell's article. . . . His beautifully worded statement made me want to shout "amen" after every paragraph. . . .

His reference to George Washington Carver and the peanut was expecially inspired, since my distrust of life-centered curriculum dates from some lessons about Dr. Carver. When I was just a boy, my father used to question me about my Sunday school lesson on Saturday night, and at one such questioning he was horrified to discover that the lesson was about Carver. In fact, he didn't believe me, and checked up for himself. Well, we were in a large church, and he didn't get to first base in his objections—but he remarked then (and the results have borne him out) that my generation would be biblically illiterate.

Brother Lowell should receive many letters of thanks for such a finely worded and just criticism of present-day literature. I certainly hope it wakes us up in the matter before it is too late.

WILLIAM M. WILDER, *Sylvan Hills Methodist Church, North Little Rock, Ark.*

WOULD ATTEND PALL

EDITOR: Methodist preachers everywhere will offer their services as pallbearers to C. Stanley Lowell's suggested funeral for "life-centered" religious education.

In the latest New Jersey Annual Conference Minutes the vote was 200 "yes," and 165 "no" on the question: "Are all lesson materials used approved by The Methodist Church?" My own church happens to be on the affirmative side, for we appreciate the conscientious effort which has been made by those responsible to produce literature which would at once interest and inform the pupil. At the same time, many of our best church school teachers are still critical of the material just at the points which Mr. Lowell has analyzed so well.

Mr. Lowell and THE PASTOR have rendered The Methodist Church a great service in the presentation of this crucial matter. This article cannot be dismissed as the mouthings of a chronic complainer. Most of the criticism of the Methodist literature for the past twenty years has come from so-called fundamentalists who would not be satisfied with any approach but their own.

The power of Mr. Lowell's argument, therefore. comes from the fact that he speaks for a host of concerned Methodists who have not spoken previously. He does not object to any current theological approach, but to the lack of a Christian theology which will train our children in . . . belief as well as action.

I hope that this article will be discussed with vigor throughout the church, and that Mr. Lowell will be invited by THE PASTOR to write further on this subject.

ROGER J. SQUIRE, *the First Methodist Church, Red Bank, N. J.*

QUESTIONS LOWELL

EDITOR: If your contributor, C. Stanley Lowell, believes that the life-centered approach in Christian education is dead, why does he make extensive use of it in his article? Why doesn't he begin by presenting the great doctrines of the church which, in his opinion, offer theological foundation for his argument? Surely your readers, most of whom have had formal training in theology, would respond to such an approach as readily as the primary department.

Is it because Jesus used the life-centered approach? When asked, "Who is my neighbor?" Jesus told a story out of contemporary experience, failing to expound the doctrine of the cross. There is no evidence that Jesus insisted that an "adequate" acquaintance with the story of Joseph is essential to a system of religious education. And what does Mr. Lowell mean by "adequate"? Shall we stress for third-graders the unbrotherly acts of Joseph's brothers? How adequately shall we explain to juniors the motives of Potiphar's wife? Is Mr. Lowell really ignorant of the excellent eighth-grade course on the Reformation in the Methodist curriculum? Does he believe that tying Calvin with Geneva and Wyclif with the English Bible is "theology-centered," and if so, is he unaware of the seventh-grade course in the Bible? . . .

Mr. Lowell has done an injustice to our Board of Education by blaming it for the conditions it is trying to correct, and by doing so intemperately. I suspect, too, that he has embarrassed the more cogent advocates of the theology-centered approach by stating their case badly. Before I am tagged a product of the religious education department, may I add that I have a Ph.D. in systematic theology and yield to none in my devotion to the queen of the sciences. But the chief vocation of Christian education is not to make theologians of our young; it is to guide and inspire them to live the Christian life.

WESLEY D. OSBORNE, *the Methodist Church, Patchogue, New York.*

BASIC IDEA GOOD

EDITOR: I believe that C. Stanley Lowell went to extremes in his condemnation of "life-centered" curriculum. The basic idea behind the "life-centered" material is to proceed no faster than the pulpits are capable of proceeding and not, as he suggests, to let them stagnate. If the Incarnation, the Atonement, and Justification by Faith are taught before the student has sufficient background of Christian knowledge and experience to grasp them, he will have false concepts of them (as has very often happened under authoritarian type teaching).

I do have a strong suspicion, however, that most of the "life-centered" materials have failed actually to build upward toward fuller comprehension of the Christian eternal values. This is not the fault of the basic concept but, rather, of those who sought to implement it. It does not validate C. S. Lowell's proposal that we go back to pounding facts into little heads by sheer force. Rather, we need materials that are both "life-centered" and "Christ-centered."

ARNO M. HUTCHINSON, JR., *Altona Methodist Church, Altona, Ill.*

TEACH PEOPLE TO LIVE

EDITOR: In my opinion C. Stanley Lowell . . . has done a great injustice to the cause of religious education. This article is not only sacrilegious, but it could be called infamous. I would like to ask how you are going to teach religious education if you do not make it life-centered or experience-centered, and how are you going to lead a child higher in his thinking if you do not get down to his level of capacity for learning and bring him up from there? I would also like to ask Mr. Lowell on how many instances Christ taught people how to die. His emphasis was always on how to live; because if you live right, you would be able to die right.

I would also point out the fact that you can always go through God to the people, but you cannot always go through the people to God. You simply cannot set the higher things of life up on a pedestal and say, "Come up here and see what I have." You have to take the higher things of life and carry them down to where the people are. . . .

This article by Mr. Lowell reminds me of the mud-slinging tactics of Stanley High in his article "Methodism's Pink Fringe," which appeared some two years ago in a widely circulated magazine. It misses the point so far that it could not be considered as in any way relevant to the principles of religious education, and it certainly is no credit to THE PASTOR to have an article of this type spread on its pages.

W. V. DERAMUS, *Gainesboro, Tenn.*

DESERVES BETTER

EDITOR: My appreciation for your valuable journal applies to most, but not all, of its contents.

I hold no brief for William A. Spurrier, but his book, *Guide to the Christian Faith: An Introduction to Christian Doctrine,* surely deserves better than the review it received from Percy Frank Asher in your July issue [p. 37].

One is forced to the conclusion that the reviewer was prejudiced, or had a very bad case of indigestion, when he began reading the book—if, indeed, he did read it all. There is a sneer in almost every sentence. That, I maintain, is no proper attitude to hold toward any serious book.

After all, the book was a selection by the Religious Book Club, whose eminent advisory committee members deserve respect, and would hardly, any of them, recommend a book that would fit the description of Mr. Asher. Cavert . . . , Dun, Fosdick, Morrison, Oxnam, et al, we know; but who is Percy Frank Asher?

CARL G. BADER, *First Methodist Church, Ainsworth, Neb.*

TELLS THE EDITOR

EDITOR: I have just received my copy of the September 1952 issue of THE PASTOR. While glancing through it I made the remark that I have oftentimes made before, viz., "This is the best publication that I ever get, and I feel that it is the best help I receive—from either books or magazines."

Then I said, "Why not tell the Editor how I feel?". I have.

FRANK ROBINSON, JR., *First Methodist Church, Umatilla, Fla.*

CHAPTER AND VERSE

EDITOR: The theology of Virgil A. Kraft as displayed in the September issue [p. 19], following his treatment of the Atonement and of Divine Judgment in the July issue [p. 2] is evidence that he has straved far from the teachings of the New Testament.

He does not believe that God punishes sin, but that punishment comes from "an impersonal moral judgment," since "painful penalties are provided by the order itself for those who disobey it." Who created that moral order? If I dislike having thieves steal my chickens and set a gun that shoots the thief when he breaks open the door, I, of course, am not showing any resentment, the penalty coming only from a moral order I established! Just the "natural outcome of their late hours, bad eating, and disorderliness!" . . .

W. F. MARTIN, *Lacarne Methodist Church, Lacarne, Ohio.*

ALL OR NOTHING

EDITOR: I have just finished reading the article "God Is Wholly Benevolent" by Virgil A. Kraft . . . and I don't understand why you publish such an article in our magazine. Too many Methodists are already accused of knowing too little about what we are supposed to believe, and this is true of so many of the Methodist ministers, but when such an article declares that "justification by faith" is not necessary if God is considered truly loving, certainly such a statement does not enhance our belief in the central doctrine of Protestantism. . . .

Frankly, both articles by Kraft were too liberal as far as I am concerned. Either we must adhere to the fundamentals of the faith or discard them entirely. Justification by faith means that "one is declared free from sin before the throne of God through the merits of Jesus Christ, that one accepting that which Christ did for him on Calvary."

Kraft states that Justification "is a legal concept and implies potential threat—which cannot be in the nature of a Christlike God." Jesus taught that those who chose to reject him as Savior would be lost. He taught that God is a God of justice as well as a God of love. When Kraft states that "to grant free pardon simply means giving release from penal bondage, something which the God of Jesus Christ cannot do, for penal bondage is not love's business," evidently he does not accept John 3:16. . . .

As a Methodist who accepts the teachings of the Christian faith as they are found in our Articles of Religion I wish you would refrain from publishing any more articles by Kraft or any others that savor of such teachings.

W. D. WILLIAMS, *Trinity Methodist Church, Messick, Va.*

Preparations for World Wide Evangelism

Methodists everywhere are now making plans for the World Wide Mission of Evangelism throughout the year 1953. This is a result of a resolution adopted at the Ecumenical Conference in London last fall favoring an evangelistic campaign to be sponsored simultaneously by all branches of Methodism.

The General Conference of last May, in endorsing the proposal, set aside the time from World Wide Communion Sunday (Oct. 5) to Watch Night (December 31) as a period of preparation.

Pentecost, which in 1953 falls on Aldersgate Sunday, is proclaimed as one of the high points of the campaign. The year of world wide evangelism co-incides with the 250th anniversary of the birth of John Wesley.

The Committee of Fifty, ordered by the San Francisco General Conference "to inaugurate, implement, and carry out" American Methodism's share of the 1953 program, is now organized and under way. A formal statement from this group will be issued later. Meanwhile, Bishop W. Angie Smith, elected to lead the movement, has pointed out that each area and conference of Methodism is free to determine its own program and time schedule.

Sponsored by the Board of Evangelism, a number of United Evangelistic Missions are scheduled for the current months and for next year. A spokesman for the board indicates that one of the most significant ever undertaken is the Southeastern Jurisdiction Methodist Evangelistic Mission, to be held during a week in April and a week in May of next year. The Southeastern program takes in nine states and Cuba and will involve some twelve thousand churches.

Tying in with the quadrennial emphasis on the development of spiritual life, as well as the world wide evangelistic program, will be a Spiritual Life Mission to be held in Metropolitan Washington, D. C., November 28 to December 5.

At this time, the Board of Evangelism's Spiritual Life department, under the direction of G. Ernest Thomas, will conduct this Spiritual Life Mission for districts of three annual conferences in the vicinity of Washington. The program will be highlighted with addresses by Bishops Hazen G. Werner and F. Gerald Ensley.

Reports from Australia indicate that preparations are under way for their part of the world wide program. Next April the six-months Mission to the Nation will begin, marking the greatest attempt ever made by Australian Methodism to carry the Christian message to every part of that continent.

STUDY OF WORLD PEACE

Materials to aid churches in the study of world peace as preparation for the Crusade for World Order, to begin in the fall of 1953, already are being prepared by the Methodist Board of World Peace.

A basic pamphlet is the statement adopted by the 1952 General Conference on "The Methodist Church and War and Peace," now available.

Ways of working for peace are outlined in a leaflet entitled "Local Church Committee on World Peace," which gives other study materials and their sources.

Another item being distributed is a reprint called "What Follows the Arms Race," by D. F. Fleming, a frequent contributor to THE PASTOR. He is a professor of Vanderbilt University and a specialist in international relations.

Study materials listed above may be ordered from the Board of World Peace, 740 Rush St., Chicago 11, Ill.

EVERY MEMBER CANVASS

Materials for use by local churches in conducting their annual every member canvass have been revised and brought up to date for this fall and the spring of 1953. These are produced and distributed by the Council of Secretaries of Methodist World Service boards and agencies.

Many of the items are free, and others are provided to pastors at low cost. A complete set of these materials includes twenty items, ranging from suggested form letters for mailing members of the congregation to a booklet of detailed instructions for making the canvass of all members of a local church.

The booklet, "How to Organize and Conduct the Every Member Canvass," includes procedures for a city church, an average church, and a rural circuit charge. There are, in addition, informative leaflets on the various phases of Methodist World Service, posters, pledge cards, and other materials.

Samples of some of these every member canvass items will be sent to Methodist pastors free for their examination. Included will be a blank for use in ordering the desired materials for conducting the canvass from The Treasurer, Thomas B. Lugg, 740 Rush St., Chicago 11, Ill. Cash, check, or money order must accompany the order.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

Nov. 9—World Peace Sunday.
Nov. 10-14—South Central Jurisdiction Survey Training School, Oklahoma City University, Oklahoma. Frederick A. Shippey and Roy A. Sturm, directors.
Nov. 14-21—Ohio Area United Evangelistic Mission.
Nov. 15—Annual meeting, Commission on Chaplains, Washington, D. C.
Nov. 14-23—Louisville Area United Evangelistic Mission, West unit.
Nov. 17-21—Council of Bishops, Atlantic City, N. J.
Nov. 23—Council of Secretaries meets in Chicago, Ill.
Nov. 24-25—Commission on Promotion and Cultivation meets, Chicago, Ill.
Nov. 24-26—Judicial Council meets, Board of Education building, Nashville, Tenn.
Nov. 30—Advent Sunday.
Dec. 1-5—Meeting of executive secretaries of conference boards of education, Nashville, Tenn.
Dec. 12—North Central Jurisdiction Christian Education Association, Chicago, Ill.
Dec. 16-17—Board of Social and Economic Relations meets.
Dec. 25—Christmas.
Dec. 30-Jan. 1—Meeting of chairmen of Conference Boards of Ministerial training and registrars, National College for Christian Workers, Kansas City, Kan., for workshop on disciplinary regulations for the ministry, and a conference on "The Church and Social Responsibility."
Dec. 31—Watch Night (New Year's Eve).
Jan. 1—New Year's Day.
Jan. 4-11—Universal Week of Prayer.
Jan. 5—Twelfth Night (Epiphany Eve).
Jan. 6—Epiphany.
Jan. 6-8—Curriculum Committee meets, Nashville, Tenn.
Jan. 7-8—Annual meeting, Board of Temperance, Washington, D. C.
Jan. 18—Missionary Day.
Jan. 25—Commitment Day.

ADVANCE CONTINUES

A six-page leaflet, "Methodist World Service and the Continuing Advance," answers questions for pastors about the Advance and its relation to World Service.

It treats new objectives for this quadrennium, the Week of Dedication observance (Feb. 15-22, 1953), and suggested goals for special giving. Copies may be ordered free from Service Department, 740 Rush St., Chicago 11, Ill.

COUNCIL ENLARGED

The Council of Secretaries of The Methodist Church has been enlarged, as a result of recent General Conference action, to include representatives from the Woman's Division, the Commission on Chaplains, the Radio and Film Commission, the Board of Publication, the Commission on Public Relations and Information, the inter-board committees on Missionary Education and Christian Vocations, and two new agencies, the Board of Social and Economic Relations and the Commission on Promotion and Cultivation.

Formerly the council was composed only of the secretaries of agencies supported by World Service funds. Some of the agencies listed above do not have such support.

METHODIST STUDENTS PLAN

The National Methodist Student Commission is completing plans for its fifth quadrennial student conference, to be held December 28 to January 1. Study books for the assembly are now being written.

Following action taken by the 1952 General Conference to put them under official sponsorship of the Board of Education, presidents of conference MYF groups and state Methodist Student Movements have revised their constitution to agree with provisions of the new Discipline.

National Conference offices will move this fall into the new Board of Education building at 1001 19th Ave., So., Nashville, Tenn.

NEW CARE PROJECT

To combat childbirth hazards to both children and mothers in India, Afghanistan, Burma, Ceylon, Thailand, and Indonesia, CARE (Co-operative for American Remittances to Europe, Inc., 20 Broad St., New York 5, N.Y.) has prepared a "Midwifery Kit" and a "Replacement Kit." It is asking all Americans, and especially the people of the Christian churches, to contribute funds to make these kits available to native midwives who now use crude and unsanitary methods of delivering babies.

The larger kit is provided for $25 and includes 24 sterile packets, forceps, surgical scissors, stainless steel bowl, plastic bottles, soap, towels, aprons, brushes, etc. The "replacement" costs $10 and includes towels, aprons, brushes, and 14 sterile packets. The UN's World Health Organization is co-operating with CARE in distributing the material in the neediest places of Asia.

—W. W. Reid

FOR FOURTH SUNDAY

"Education and evangelism are parts of a unified effort needed for the making of a Christian, since the complete Christian life requires a comprehensive knowledge of the truths inherent in the Christian faith."

The foregoing is the substance of a leaflet issued by the World Service agencies on behalf of the Board of Education of The Methodist Church for distribution the Fourth Sunday of December. The leaflet states further, "In his ministry John Wesley emphasized that education and religion were complementary and urged that knowledge and vital piety be kept united."

Pastors may obtain quantities of these without cost to be given out or mailed to members. Simply address the Service Department, 740 Rush Street, Chicago 11, Ill.

NEW YOUTH EDITORS

Richard H. Rice has joined the staff of the Editorial Division as an assistant editor, according to an announcement from J. Emerson Ford, editor of youth publications, and C. A. Bowen, editor of church school publications. Rice is a local minister and is the son of H. W. Rice of the Alabama Conference. He was formerly assistant editor of The Pastor.

His responsibilities will be in connection with the editing of *Studies in Christian Living, Christian Action,* and *Roundtable.* Assisting him on part time while studying at Vanderbilt University will be James N. Nesmith, whose home is in Cullman, Alabama.

Dr. Ford has also announced that Miss Louise Chambers, a member of the editorial staff for the last several years, working especially on *Bible Lessons for Youth* and *Program Quarterly,* has taken a leave of absence for a year's graduate study at Emory University.

MEMBERSHIP ANALYZED

How nearly does church school membership approach church membership?

The answer to this question is that church school membership is 67 per cent of church membership for The Methodist Church—the same as it was in 1950, according to the "Statistical Record of Progress and Analysis of Membership in Methodist Church Schools—1951" prepared by the Department of General Church School Work of the General Board of Education.

Church Extension

[***Continued from page 17***]

a beautiful community with many wonderful people in it. The potential leadership is almost beyond a minister's wildest dream. This project inspires a great vision and offers a great challenge. If the project does not succeed, it will be because of the minister's leadership and not because of a lack of potential. However, the project will succeed, for a great church is in the making and the method used to get it started deserves careful study. It seems to me that one of the most outstanding things about it is that it is being promoted by a district board and, through the board, the churches are being made aware of the importance of church extension on a local level.

In promoting this unusual and magnificent program, the Chattanooga Board of Missions is setting a pattern which other districts in Methodism will be emulating. The Saint Luke Church will be a living monument to the untiring efforts of the district superintendent, to those members of the board who have been faithful to their responsibility, and to those Methodist laymen whose money is making this adventure in faith possible.

Some of the members of our district board have caught a vision of the babies that will be baptized at our altar; of children and youth who will receive the guidance to keep their lives in unbroken fellowship with God; of men and women receiving the grace that will enable them to come to grips with the issues of life; of the aged finding the warmth of assurance as they face the sunset. These are the real values into which they would transform the money which they have contributed and solicited for this project.

The Fountain

THANKSGIVING

Almighty God, our heavenly Father, who crownest the year with thy goodness: we praise thee that thou hast ever fulfilled thy promise to men, that, while earth remaineth, seed-time and harvest shall not cease. We bless thee for the order and constancy of nature; for the beauty of earth and sky and sea; and for the providence that year by year supplies our need. We thank thee for thy blessing upon the work of those who ploughed the soil and sowed the seed, and have now gathered in the fruits of the earth. And with our thanksgiving for these temporal mercies, accept our praise, O God, for the eternal riches of thy grace in Christ our Lord: to whom, with thee, O Father, and the Holy Ghost, be all glory and honour and worship, for ever and ever. AMEN.

—James M. Todd, in *Prayers and Services for Christian Festivals.* (Oxford University Press)

NOT SELF-SUFFICIENT

The minister cannot say too often—as I now say to you, my lay friends—if the church ever imagines that it is strong enough, that with its own skills and through its own techniques it can go out and accomplish its spiritual mission in the world—if the Church ever imagines that, then it is doomed to miserable and tragic failure.

—Bishop Arthur J. Moore, messenger from the Council of Bishops, to the North Central Jurisdiction

NAVAJOS KNEW IT

The Navajos speak of "worry," . . . they say, "My mind is killing me." Perhaps these Navajos are better psychologists than we had suspected. Only now do we begin to understand some of the deadly results of psychosomatic ailments. Worry can in the end be just as deadly as any other kind of disease, and the Navajos have sensed this truth. We are not to suppose that Navajos arrived at this expression by any long and involved scientific examination and investigation of worrying, but in their folk-way idiom they have unconsciously recognized what we pay psychiatrists to tell us.

—Eugene A. Nida, in *God's Word in Man's Language* (Harper & Bros.)

HOW PILGRIMS WORKED

The free Pilgrims who landed at Plymouth Rock knew that security in freedom rests on intelligence and confidence. They did not want their descendants to be "blown about and swung around by every wind of doctrine through the trickery of men with their ingenuity in inventing error." First, they built shelters for their families. Second, they built a church, and third, they built a college.

—Fred L. Brownlee, in *These Rights We Hold* (Friendship Press)

GOOD NEWS, 1953

"Evangelism like a warm heart lies at the center of all our life," was the declaration of the Episcopal Address [to the 1952 General Conference]. We rejoice because of what happened in our Western Jurisdiction during the days of our United Evangelistic Missions. Ministers and laymen went out bearing the good news of Christ! That the gospel has still its ancient power was demonstrated again and again among our people. We face the year 1953 and the new quadrennium confident that we have the answer to the great questions that confront us, personal, social, racial, national, and international, in Christ and His teachings!

—Bishop Glenn R. Phillips, in the Episcopal Address of the College of Bishops to the Western Jurisdictional Conference

SECTARIAN FRUIT

The Communion manners of numerous sects at so-called "ecumenical" church meetings in the past, which have made the Communion rite on such occasions difficult if not impossible, are the fruit of sectarian self-righteousness.

—Leroy Waterman, in *The Religion of Jesus* (Harper & Bros.)

STUMBLING BLOCK

As a protection against altering their ways, modern people tend to recoil from the very word sin: they will not admit, first of all, that they are capable of sinning, and they regard a sense of guilt as an unfortunate mental disturbance that should be removed, as promptly as possible, by a psychoanalyst. These blameless people, in their massive serenity and self-complacence, are probably a greater block to the renewal of life today than the most brutal dictators, whose nefarious designs often awaken the very opposition and struggle that produce change.

—Lewis Mumford, in *The Conduct of Life* (Harcourt, Brace & Co.)

SOUL EROSION

The General Conference gave much thought to the challenge of the open country. Our Jurisdictional organization has given superb leadership in inspiring both pastors and people in our rural churches. We are constantly lifting the standard of the ministry serving in the rural field. We are pleased to note that many of our young men are dedicating themselves to this rural ministry as a career. They are lifting the standards of life in many disadvantaged areas. A determined and continuous program must be pursued by pastors and district superintendents in our rural field. We still have too many circuits with more than four churches. We have abandoned far too many churches. This is not only due to soil erosion but to soul erosion.

—Bishop Clare Purcell, in the Address of the College of Bishops to the Southeastern Jurisdictional Conference

BEHOLD THE POLITICIAN

. . . After the office of pastors, which is faithfully to provide the community with the Word of God, the office of the secular authority, or magistracy, is the most deserving. This public office requires men who also completely deny themselves and seek nothing for themselves. For selfishness in private affairs hinders a man from acting in a responsible and Christian way toward his neighbor. And without that love which seeks not its own (I Corinthians 13:5), no activity or deed can be Christian and of good report. Selfish authorities hinder even more the honorable and Christian management of the whole community.

—Martin Bucer, in *Instruction in Christian Love;* tr. by Paul Traugott Fuhrmann (John Knox Press)

The Assaults Upon Our Civil Liberties

By D. F. FLEMING

I HAVE spent several days reading steadily the literature listed at the close of this article. It has been one of the most depressing weeks I have ever spent in my life. At times it seemed to me that there was little hope that we shall be able to escape from the grip of those who are strangling our civil liberties.

I hesitate to make this confession, lest some readers may feel that they have enough woes on their minds and pass by on the other side. Yet this is one peril which no good citizen can ignore, for all our hopes of a decent self-respecting future depend on a halt being called to the steady suppression of our liberties. Unless many people begin to fight, we are set to move on into some kind of right-wing dictatorship.

This is a danger, too, which strikes straight at every man who deals with ideas, or with moral and spiritual values. It was on January 13 that Supreme Court Justice William O. Douglas published his courageous article in *The New York Times Magazine*, "The Black Silence of Fear," in which he warned that we are being forced into a deadening orthodoxy which threatens to kill our spirits and make us into a weak nation of inflexible conformers. Our real power, he warned, "is our spiritual strength, and that spiritual strength stems from our civil liberties."

No more pregnant sentence was ever uttered. Yet Justice Douglas returned from a trip abroad "shocked at the arrogance and intolerance of great segments of the American press" and of many of its leaders in public office. He found character assassination common, suspicion taking the place of good will until only the orthodox idea is the safe one, youth learning to seal its inquiring lips, and the rest of the world seeing "an America that is losing its humanity, its idealism, and its Christian character."

The Principal Attacks

The assaults upon our liberties take many forms.

1. *The fixing of guilt by association.* The House Committee on Un-American Activities began this practice. It was continued by little Dies committees in several states, and it has spread until three ex-F.B.I. agents can terrorize the mighty entertainment industry and bring it quaking to heel.

The technique is to collect a lot of letterheads of organizations which great numbers of Americans of left or liberal persuasion have joined, each containing a long list of the sponsors of the movement or cause. Some of the groups worked for the Spanish Republic or for Russian war relief or some other perfectly legitimate purpose. Some were organized by communists to aid causes in which many people could be interested, or communists got control of them. In many cases there was never any communist taint, only some cause considered radical, like improving race relations. No matter: call them all communist front organizations, and make all of the sponsors and members prove that they are not communists.

The charges are widely and luridly broadcast. The victims have great difficulty in getting any day in court. They are confronted with a battery of renegade ex-communists who make a living by identifying people as ex-reds. They can never cross examine these "witnesses," and if, as occasionally happens, a heroic and dogged defense confounds the witch hunters this success never catches up with the original trumpeting of charges.

At best there is great loss of time, energy, and money; but usually the victim loses his job and becomes to a large degree a social outcast, unable thereafter to live a decent life.

The tale of the three ex-F.B.I. men would seem bizarre in the wildest fiction. After the war they decided that the government was not doing anything about communism, so they would. They got Alfred Kohlberg, of China Lobby fame, to stake them for a year while they collected the letterheads and read newspaper files. Soon they began publishing a newsletter, *Counterattack*, in which like three supreme pontiffs they censored and lectured our greatest newspapers, magazines, and leaders for the slightest deviation from what they considered to be rock-ribbed anti-communism.

Then the high censors got two documents from which, together with some lesser sources, they made a mixture that blew the entertainment world sky-high. One was a Tenney Committee list of alleged suspects; the other an Appendix IX, prepared for the House Committee on Un-American Activities, but withdrawn from circulation by it, apparently because the reported 100,000 names on it seemed somewhat too loosely assembled.

From the two lists the three compiled a list of 151 names of many of the most prominent people in the entertainment industry and published them in a small book, *Red Channels*, in June, 1950. They did not say that any of them were communists. They admitted that they did not know even which of the proscribed people might have been connected with an alleged front organization innocently. None of the purported information was checked with the accused or anyone else.

That was not the business of *Counterattack*, and nobody thereafter ever made it his business. When it was announced on August 25, 1950, that one of the listed people, Jean Muir, was to appear in the Aldrich Family radio show, Kirkpatrick, one of the *Counterattack* trio, stirred up a few calls and protests and the Aldrich Family program was cancelled by its sponsor, General Foods. Miss Muir was paid in full and permanently dropped.

Then there was a real national protest, the only effect of which was to teach the radio and theater executives to handle things more discreetly. Merle Miller's investigator was told repeatedly that there would never be another Jean Muir case, and he gathered ample evidence that those fingered in *Red Channels*, or by any other vociferous voice, are now quietly let out, or not employed, on the ground that they are too young or too old, or that their work has become stale; no issue, no fuss. Nothing "controversial" is risked.

All of the 151 have suffered loss of income, some disastrously. Others have had to give up their professions entirely. Since these people were from the cream of American entertainers, mediocrities have taken their places, which is one reason, though not the only one, for the closing of movie theaters and the sterility of the radio. Since the very thought of discussing any social question is taboo, radio has turned to murder as the one safe subject, with the result that one can spin his dial in the evening and find the air filled with the screams of murder and the portentous announcement of murder mysteries.

Now a play that some zealot thinks has a message, like "Death of a Salesman," is hunted down on the road and

killed by picket lines. We must hear nothing which would cause us to think. *Red Channels* lies in the top drawer of most entertainment executives, more than one of whom confessed to Miller that though he was heartily ashamed of himself he could not help thumbing through it whenever a job was to be filled.

Another executive agreed that if one radio chain had the courage to defy the proscribers and listers all the others would and the terror would be over, but no one dares. All are cowed by a few protests, usually very few, which could be ignored with complete impunity. When the radio executives were dropping their liberal commentators they never bothered about what the public thought, and usually the public did little to raise its voice.

2. *The hunt for subversion in public office.* Partisan politics was one of the main ingredients in the origins of this mania, plus hatred of the New Deal-Fair Deal bureaucracy. Nobody doubted that the Cold War tensions required security measures in some sensitive areas of the government, but the pressure for purging and proofs of loyalty rose so high in certain congressional committees that President Truman issued a sweeping executive order in March 1947 calling for loyalty investigations of the entire government personnel, from scrub woman to nuclear scientist.

Since then the 6,000,000 people who work for one or another of our governments have become second-class citizens, spied upon by a small army of sleuths, compelled to defend themselves against gossip, rumor, and spite reports, tainted by charges of guilt by association, and obliged to prove, if there is any whisper, that they are not disloyal. Instead of their loyalty being assumed it must be proved.

This is one of the most infamous results of the guilt by association campaign. It reverses completely the ancient hard-won Anglo-Saxon principle that a man is innocent until proved guilty. Hence, we have the astonishing situation that an accused officeholder may not be confronted with his accusers if the F.B.I. feels that its informers, present or future, might be endangered. That most despicable of breeds, the tattler and the informer, is now elevated into a pillar of the Republic. Remove him and we no longer know how to keep the government going.

If one of our government servants is charged with being a little off color, a pall of security censorship makes his case very difficult to defend. The source of the charges may be withheld even from the loyalty review boards, whose published decisions show little of what it was all about. The burden of defending a loyalty case is exhausting and the stigma of dismissal is overwhelming. It destroys both a man's livelihood and his life, for all practical purposes.

The story of the paralysis of our government for two months in the Spring of 1950 by Senator McCarthy's wild, ever-changing "big lie" charges of communists in the State Department will make strange reading for the future. The *Washington Post* did not exaggerate when it spoke of "the mad-dog quality of McCarthyism," an "ism" which still holds many Americans in its thrall. There is nothing, either, "to prevent the communist smear from being spread thinner and thinner" until it proscribes everybody who has any ideas which are remotely liberal or constructive.

It must be recognized clearly that this is one of the main objects of the current passion for conformity. There is fear behind it, yes, but many reactionaries see a golden opportunity to repress all thinking and nail down the status quo for all time.

3. *The drive to devitalize the schools.* The attempt to enforce loyalty by oaths is largely a cover for attempts to stop thinking on all social questions in the schools, to kill the very process of education itself, and make us a nation of docile, status quo worshipers. Thirty-three states now have some form of law to enforce the loyalty of teachers, another vital segment of our people. Twenty-six states require loyalty oaths, in spite of the fact that everybody knows that any communist would take the oath cheerfully. The real purpose is not to catch communists; it is to give our vigilante thought controllers a weapon with which to police the teaching of everyone who tries to teach the world as it is or to struggle with the problems of the age.

For the first time in our history there are many nation-wide drives against the public schools. There are now 15 groups attempting to operate nationally which are steadily pounding the public schools. (Listed in *The Nation*, cited below.) Some conduct operations to purge the textbooks of everything suggestive of change, or the very possibility of it. Others specialize in organizing "charges" in a community, linking those who rise to defend the schools with atheistic communism.

Occasionally, as in Scarsdale, New York, the citizens do rise up for a successful defense, but not often. Usually the school authorities surrender without a struggle by accepting the totalitarian assumptions of the witch hunters and maintaining defensively "that no deviant ideas are to be found in the local texts or teachers."

Many of the attacks cloak hostility to the public schools themselves, for economic or religious reasons. Parochial schools are steadily expanding, with the consequent closing of many public schools.

It has always been axiomatic that our democracy cannot be maintained without live, vigorous, and independent public schools. One cannot be preserved without the other, and if we value democratic freedom we need to look quickly to the defense of our schools.

From teachers and public servants, too, the pressure for orthodoxy or silence is spreading to the other professions. In medicine and law we find the top professional organizations, the A.M.A. and the A.B.A., leading the hunt, instead of trying to protect the independence of the profession. No profession can long escape unless many Americans decide to stand up for their rights.

4. *The punishment for non-conformity.* Retribution for the independent thinker takes many forms. What has happened to Owen Lattimore should give every citizen pause. Accused by McCarthy of being America's top spy, he vindicated himself nobly before the Tydings Committee, only to see Tydings himself defeated for re-election to the Senate from Maryland by the personal intervention of McCarthy, the faking of photographs, and clerical influence.

Then Lattimore was hailed before the McCarran Committee, subjected to merciless grueling on eleven days, in an effort to trip him into a few slips of memory on which perjury charges could be based. His defense again was magnificent, but so far as the all-powerful Senate witch hunters are concerned it cannot save him from the offense of having been an outspoken intellectual who correctly predicted the course of events in the Far East. He is believed to have had influence on our foreign policy, a crime for which he cannot be forgiven.

Lattimore had not recovered from his second major ordeal before a third was imposed upon him. One of the government's informers reported that Lattimore was about to go to the Soviet Union. This was the tip which would be most certain to complete his destruction. Acting on the tip, the State Department issued orders at all ports to prevent his departure, though he had not asked for a passport and had no inten-

tion of leaving the country. An alert newspaper did manage to discover the informer and expose his perjury. Otherwise, something like the final blow to Lattimore would have been delivered, this time without his being able to know whence it came or to do anything to parry it.

Eventually, the State Department apologized to Lattimore, but it has never done so to the growing list of distinguished people to whom it has denied passports, with no reason given other than that the person's trip would be "contrary to the best interests of the United States." After a former president of the American Chemical Society and a leading minister who headed the Protestant pastors of Brooklyn had been denied passports, the department did issue a formal defense. in which it demanded "undivided allegiance to the United States" from those going abroad, a standard which can easily be interpreted to mean "undivided conformity" to the foreign policies of the Administration. If, also, confinement to the United States can be enforced, other steps can be taken to silence dissent within the country.

Some Ways to Survive

1. *Resist the onslaughts on our liberties.* What can freeborn American citizens do to keep their heritage of liberty from steadily being cut away in the name of security and for the purpose of enforcing conformity?

Recently, Professor Robert E. Cushman, of Cornell University, wrote: "I do not believe that civil liberty in this country can long survive without a continuing determination on the part of the American people to preserve it."

Coming from the leading American authority on civil liberty, these words should rouse us to the defense of our liberties. Over and over again it has been proved that a few resolute people can stir a community and turn back the bigots. When *Counterattack* put the finger on a Unitarian minister in Los Angeles, knocking him off radio station KFWB, his board of trustees and parishioners rose up and restored his program to the air. At the University of California one or two men led the little band of fifty teachers who risked their all. and by fighting eventually won back a large measure of academic freedom for the whole university.

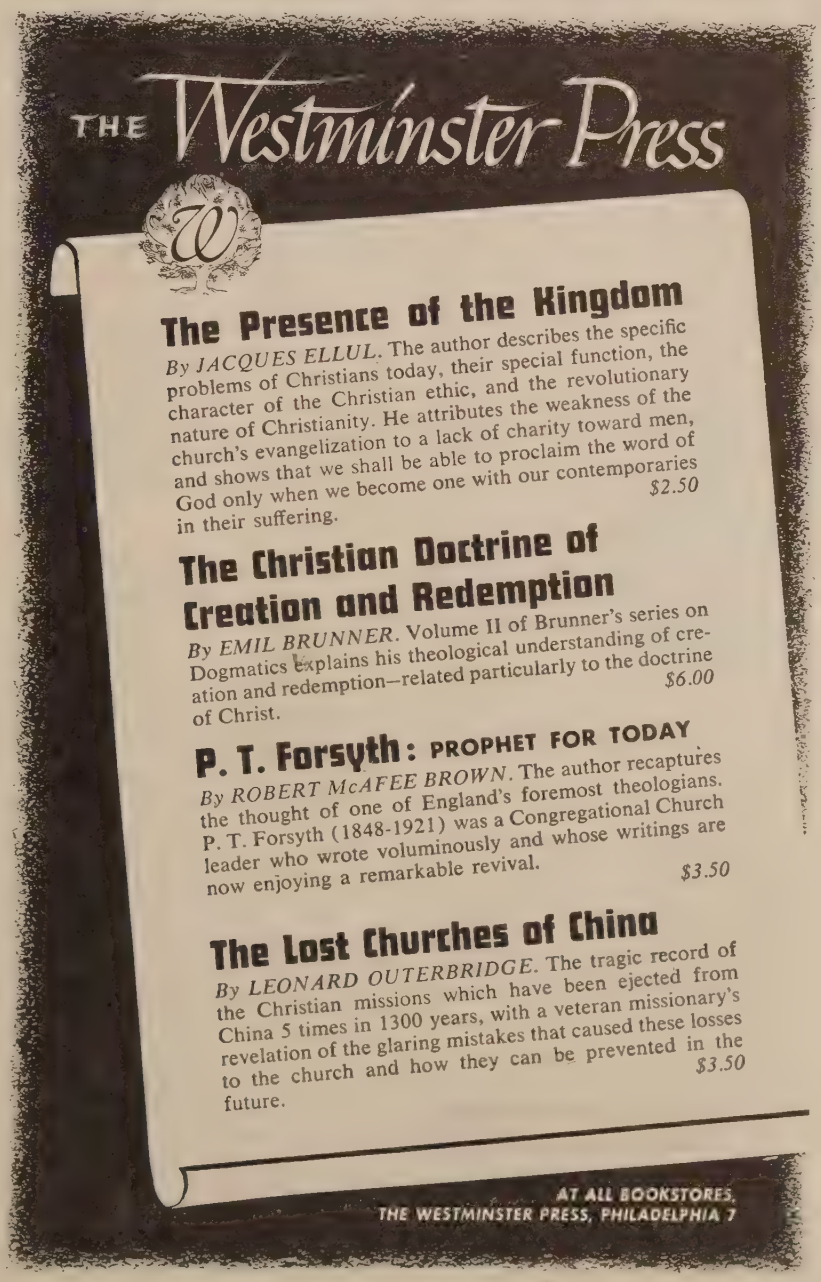
In every emergency one man with some standing among his fellows must resist. If he has courage others will rally to him. When a few have had courage they have nearly always won. but this has happened all too seldom. Usually the few regimentors who stir up the trouble represent nobody but themselves, though they claim that millions thunder behind them. The claim suffices. A giant industry like the moving picture industry quails before threatened picketing of the *American Legion Magazine* and submits to its terms.

It is not enough, either, to defend one's own liberties when attacked. The liberties of others must be defended. This is imperative, or we shall all hang separately.

One need hardly add that the American Civil Liberties Union, 170 Fifth Avenue, New York, should have many new members to strengthen its hand in behalf of everyone's liberty. The fact that the defense of civil liberties is becoming "subversive" should underline the need for action.

2. *Work to moderate the Cold War.* Everyone knows that this is the source of our internal trouble. When the Truman Doctrine was issued, and we started in "containing," bottling up, communism, we condemned ourselves to a gigantic campaign of negation which may yet destroy us.

Since we wandered into the Russian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looking glass we have been enthralled to do whatever the Russians did. As MacLeish has said, the idea that "the historic American purpose must be deferred and subordinated to the defeat of the Russian purpose was a false conclusion from every point of view—political. intellectual and moral."

Unless the Cold War is moderated soon, unless we decide to negotiate before we are ready to impose our will upon the communist world, we shall find ourselves shortly in the most destructive war of this bloody century. And if this arms race grinds all the way through to its appointed conclusion, we must expect to see virtually all our liberties suppressed under some kind of fascist rule.

The closer the war comes the less our rulers. both official and unofficial. will trust us. The uproar about the danger of communist ideas among us is already a confession "to a loss of faith in the validity of our institutions," to "a profound distrust in the wisdom of our people." Clair Wilcox adds that we are paying our enemies "the ultimate flattery of imitation," we are surrendering our proudest possession—our essential liberties—before they have fired a single shot."

Surely that is a poor way to defeat any enemy. Nor will it work any better to marry ourselves to a war economy to avert another great depression. The return of that scourge is another nightmare which haunts our conservatives. who know well that we never got our economy really going after 1929 until war spending did it. They know also that war orders are still keeping it going.

3. *Strive to get the minds of our people on positive goals.* This is an indispensable way of salvation. The American dream seems to have vanished in the red mists which enshroud us. Here we are, the mightiest and wealthiest nation ever to stand on this planet, living in the safest spot on the globe, but with the jitters, chasing each other about vindictively and looking for red devils under every bed.

What we need is to get a dream of a better, sounder America, right here in the United States—an America with a still higher standard of living, still more equitably distributed; an economy based on construction instead of destruction; a land with more racial brotherhood, not less; a nation with a purpose of its own, not merely to frustrate the purpose of others.

Negation never built anything, and it is a poor preservative of what is. What we desperately require is a new vision. It is eternally true that where there is no vision the people perish, spiritually, morally, and at last literally.

One of the authors listed below expressed the hope that we will get over our current jitters because we always have in the past, but it will not do to count on that. Too many dark forces are determined to keep the witch hunt going, and unless we can recover an affirmative purpose to engage in creation again we will drift on from one negation and repression after another into the greatest negation of all—a war to end communism, which would create the conditions for it the world over.

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Materials on the Loss of our Civil Liberties

1. ***The Nation***, June 28, 1952. Twenty Vesey St., New York 7, N. Y. 25 cents.

This special issue is an excellent survey of the attacks on our civil liberties. The authors are first-rate authorities, the articles are both factual and fearless, and the entire field is covered. Indispensable first reading. Excellent for group use.

2. ***The Annals*** of the American Academy of Political and Social Science, May 1951. 3817 Spruce Street, Philadelphia 4, Pa. $2 to nonmembers, $1 to members.

A distinguished issue of an authoritative publication, edited by Professor Robert K. Carr of Dartmouth and containing articles by twenty experts. Four of the articles deal with trends in the Supreme Court.

3. Marie Jahoda and Stuart W. Cook, "Security Measures and Freedom of Thought," ***Yale Law Journal***, March 1952, pp. 295-334. Obtainable also as a reprint from: The Research Center for Human Relations, New York University, New York, N. Y.

A study by two social psychologists of interviews with 70 high civil servants in Washington, which brought out a strong tendency to hire only "sound" conservatives. This was the result of congressional pressure, which led one executive to conclude, seriously, that a federal employee should join nothing but "the Knights of Columbus and perhaps the Masons." An outline of the President's loyalty review order of March 21, 1947 is included.

4. ***Civil Liberties Under Attack***, Claire Wilcox, editor, University of Pennsylvania Press, 155 pp., $3.50.

Swarthmore College lectures by seven distinguished men led by Henry Steele Commager. Clear, penetrating, and disturbing.

5. Alan Barth, ***The Loyalty of Free Men***, Viking Press, $3.

A powerful, much-quoted book by one of the editors of the *Washington Post*. One of the best.

6. Merle Miller, ***The Judges and the Judged***, with a foreword by Robert E. Sherwood, Doubleday & Co. 220 pp., $2.50.

An unforgettable account of the devastation wrought by the book *Red Channels* and the newsletter *Counterattack*, especially in the field of radio and television. An astounding story. No one who values our civil liberties can afford to miss it.

7. Francis Biddle, ***The Fear of Freedom***, Doubleday & Co. 263 pp., $3.50.

One of the best books in the field by a former Attorney General of the United States. A stirring account of the rise of hysteria among us, and what it has already done to our liberties. Contains a chapter on the activities of the Broyles Investigating Commission in Illinois which was composed of 13 veterans, a representative of the State Chamber of Commerce, a Grand Knight of Columbus, and one other.

The Cornell Series

The six titles which follow are the result of an exhaustive investigation of the state of our civil liberties under the direction of Professor Robert E. Cushman of Cornell University. The studies were financed by the Rockefeller Foundation and carried out by experts in the field.

8. Edward L. Barrett, Jr., ***The Tenney Committee:*** Legislative Investigation of Subversive Activities in California, Cornell Univ. Press, Ithaca, N. Y., 400 pp., $5.

A sober, objective, and intensely interesting account of the incredible ten year career of the California committee whose hysteria expanded until it finally sought to taint almost everybody who was not an extreme conservative. The author is Professor of Law at the University of California.

9. Vern Countryman, ***Un-American Activities in the State of Washington:*** The Work of the Canwell Committee, Cornell Press, 405 pp., $5.

A similar study by a Yale law professor

which concludes that the bulk of the evidence received by this committee was questionable on its face, and that all the evidence about Communist front organizations was. The kind of interrogation used was "well designed to produce a collection of rumors, opinions, suspicions," but is "not likely to get information of much reliability from even the most cautious lay witness," whereas most of the witnesses were professional anti-communist witnesses of a highly dubious character.

10. Lawrence H. Chamberlain, ***Loyalty and Legislative Action***, Cornell Univ. Press. 254 pp., $4.

A survey by the Dean of Columbia College of the activity of the New York State Legislature 1919-1949, which finds that three different committees smeared innocent people and employed offensive procedures. One "violated almost every canon of responsible conduct." Another was "marred by the ridiculous fulminations" of the chairman. The Rapp-Coudert committee had a "keen desire to operate within the spirit of American democratic institutions," yet "it proceeded from challengeable assumptions, employed procedures which produced unnecessary hardship and mental anxiety, and established precedents which weakened traditional principles of civil liberties and academic freedom."

11. ***The States and Subversion***, Walter Gellhorn, editor, Cornell Univ. Press. 463 pp., $5.

This study examines the record of anti-subversive investigation in six states—California, Washington, Illinois, Michigan, Maryland and New York. It covers the bitter loyalty oath controversy at the University of California, the failure of the Illinois Broyles Commission to find any subversion, though it "lacked the good grace to say so," and how the Michigan Callahan Act turned out to be a complete cipher in operation.

12. Walter Gellhorn, ***Security, Loyalty and Science***, Cornell, Univ. Press. 300 pp., $3.

This is the story of straightjackets which have closed around American scientists in an effort to protect atomic and other scientific "secrets."

Other Studies

13. Morroe Berger, ***Equality by Statute***, Columbia Univ. Press, 238 pp., $3.25.

An excellent history of the effort to further civil rights by law, from the civil war to the recent FEPC laws in several states. It finds that law is "capable of choosing between moral codes," and of maintaining one set of values against another. Nearly all laws require something that is contrary to the attitudes of some group of men.

14. Arnold Forster and Benjamin Epstein, ***The Troublemakers***, Doubleday & Co., 317 pp., $3.50.

This report of the Anti-Defamation League covers the attempted smearing of Mrs. Anna M. Rosenberg, all the recent racial riots and killings, and catalogues the work of many leading hate mongers who operate networks of bigots from coast to coast.

15. Carey McWilliams, ***Witch Hunt:*** The Revival of Hersey, Little, Brown & Co. $3.50.

A spirited account of a witch hunt far more deadly than that which destroyed innocent people in the days of the Puritans.

16. John C. Miller, ***Crisis in Freedom***, Little, Brown & Company, 253 pp. $3.50.

A thoroughly documented, absorbing account of the hysterical folly behind the Alien and Sedition Acts of 1798.

17. Archibald MacLeish, ***Freedom Is the Right to Choose***, Beacon Press, 186 pp., $2.75.

Thirteen essays which penetrate brilliantly the confusions of our time and point some ways of hope for the future. There are inspiring sermons in this book, for the layman and the clergyman.

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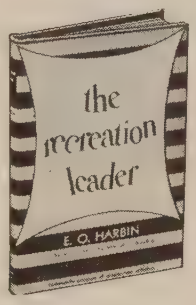

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ALBERT E. BARNETT, professor of New Testament, Candler School of Theology, Emory University, Ga.

WESLEY C. DAVIS, professor of New Testament, Perkins School of Theology, Southern Methodist University, Dallas, Tex.

FRED D. GEALY, professor of Missions, New Testament Greek, and Church Music, Perkins School of Theology, Southern Methodist University.

ROSE WILSTER, secretary of commission on Good Literature, Corvallis Methodist Church, Corvallis, Ore.

Criticism and Faith

—By John Knox

Abingdon-Cokesbury Press, 128 pp. $1.75

This is a book that needed to be written. It is a relevant book: it grapples realistically—and successfully—with a difficult and abiding religious problem. It is an authentic book; it roots deeply in the author's own experience and reflects accurately a stage in the spiritual development of many excellent Christians. It was not written primarily for scholars; while it is scholarly and will naturally be appreciated by scholars, its main appeal is to preachers, as the last chapter indicates. Professor Knox sees and sets forth with utmost clarity the relation between the historical study of the Bible and the work of the Christian minister.

Davis

This is not a book on general Bible study; rather it deals with that specific type of study which, because it runs athwart the magical conception of the Bible, is often suspect even among those who give formal assent to it. Despite the assumption to the contrary, the issue is still alive. "What have we left?" is the barbed question often asked by Christians suspicious of the historical critic.

Preliminary to a discussion of the critical use of the Bible is a definition of its content. The essential content of the Bible is what Knox calls the "event"—God acting in Jesus Christ for us men and our salvation. This event is in reality a cluster of events, which must be distinguished from one another, but can never be understood separately. There is a particularly close relationship between the "event" and the "community," between the event Jesus Christ and the church; the church, which is the immediate medium of revelation, is in reality a part of and the culmination of the event. But another element in this total event is the Bible, which is the record of Christ-being-proclaimed and of the church-being-created. The man Christ Jesus is remembered and known only in the church, and our knowledge of the church, i.e., the primitive church, which has a unique significance because of its proximity to the initial event, comes only through the Bible, particularly the New Testament.

The Bible's significance for faith rests upon its recognized historicity; it is this point, with its various implications, which the author emphasizes. The event was a historical event, manifesting itself in a particular time and place, expressing itself in a group of historical writings. How can one's faith, or any element of his faith, be understood except as it is understood historically? This, however, is far from saying that we are at the mercy of the historian.

The event of Jesus Christ is far more than the historical career of a person; it is Jesus as remembered and responded to. There are, therefore, in the Bible things of a factual nature and things that belong to the realm of spiritual experience; and it is essential that these be distinguished. As regards the former the historian alone has the right to speak; as regards the latter his findings, no matter what they may be, are powerless to jeopardize the faith. The role of the historian is manifestly limited; yet this limitation in no wise detracts from the method. The point of the book is that both apologetic and confessional theology have been and can be immeasurably enriched by its application.

This is a book which no earnest student of the Bible will want to be without.—***Wesley C. Davis***

A limpid, inimitably engaging literary style gives effectiveness to whatever John Knox writes. This quality, coupled with scholarly accuracy and a fine sense of the relevance of theme and emphasis, gives justifiable popularity to his books for layman and scholar alike. *Criticism and Faith* illustrates these qualities of excellence.

Knox feels that "theologically trained leaders," especially parish ministers, customarily leave their lay public "theologically illiterate" because *criticism* has too often seemed irrelevant to the task and values that are properly primary with teacher and preacher. Because "the source and center" of Christianity is, however, "a historical event," Christians must be supremely concerned with history. By showing convincingly that faith transcends historical judgements, both in its origin and validity, that the "meaning of Christ" and the "authority of the New Testament" are supported and enriched by historical study, and that "criticism" opens new resources to the preacher by acquainting him with unsuspected and preachable meanings in neglected and problematical scriptural passages, the author transforms suspicion toward historical criticism into appreciative enthusiasm.—***Albert E. Barnett***

Barnett

An Autobiography of Prayer

—By *Albert E. Day*

Harper & Bros., 233 pp., $2.50

That prayer is a very difficult matter for modern man, perhaps particularly for modern American man, is too obvious for argument. It is not just the penetration of modern thought by eighteenth century scepticisms and their successive waves of re-enforcement. It is even more that in a scientific and technological civilization man's ability to invent, to discover, to manipulate raw materials and resources, and to create and accumulate wealth, seems to stand in no essential relation to religion.

Gealy

What people most want, at least when things are "going well," has nothing to do with prayer. The general disappearance of the prayer meeting with its "season of prayer" is itself evidence that in American churches there is no widespread urgency towards the contemplative life, let alone such anguish as came to expression in Charles Wesley's paraphrase,

> With thee all night I mean to stay
> And wrestle till the break of day.

Although Day's book is evidence that there are among us some who have spent—and do spend, it is to be inferred—many hours in anguished and disciplined prayer, nevertheless, such is not the normal American Christian pattern. As a people we want to be doing something, or if not doing something, talking; we do not meditate well. Either we want to be talking ourselves or listening to other people talk. We must either be seeing TV or listening to the radio. And like the radio, we abhor silence. Even in our services of worship the chink between items must be filled with organ doodling. Background music is called for in weddings even underneath the prayers, as if quiet solemnity and silence were too terrifying to be endured. Something must be going on outside of us, evidently on the assumption that we are hollow inside.

It is with reference to this emptiness and superficiality of contemporary spiritual life that Albert E. Day presents his half-century of persistent, intense, and sometimes frantic pursuit of prayer, practical and theoretical.

Although the nineteen chapters of the book are interestingly, epigrammatically, and on occasion brilliantly written, yet the book is difficult to evaluate. The endless series of quotations grow tiresome. It's "meister Eckhart told . . . said that eminent philosopher, Josiah Royce . . . Aldous Huxley observed wisely . . . said Teresa . . . Father Lallemont affirmed . . . Frederick Faber wrote . . . as Maturin confessed" plus two quotations by unnamed persons, all on two pages! And the book generally runs this way.

More serious than quotations, which, indeed are usually well chosen, are overstatements and obscure distinctions. For instance, we read, "Jesus had no sins. So He had no illness." Now just how does Dr. Day know that Jesus was never sick? Again, in regard to prayer and healing, Day offers "two very definite convictions," first, that "God's intention for all is health," and, second, that "one must never set limits to what God can do for the body." In general it is easy to agree to these propositions. Nevertheless, it should not be overlooked that man as an organism is born, grows, decays, and dies. God, we may suppose, willed that man should be an organism. Therefore God willed decay and physical death for man. And these are not health. Furthermore, the human organism is rightfully subject to all the abnormalities which may appear in organisms.

It should always be remembered that many saints, known and unknown, have manifested their saintliness, not in persistent praying for health, but in the glorification of life and in transcendent patience and beauty of character in the presence of persistent suffering. Nor is it a question of what God can do, but rather of what he will do or does do. Not to take these matters into full consideration is to promise more than will be delivered and to encourage hopes which will end in despair.

Yet we should conclude by affirming that prayer is interpreted in the book on a very high and spiritual level. In spite of an occasional impression that prayer is a way of seizing the kingdom of heaven by violence, the basic emphases of the book are not that. Let Dr. Day speak for himself: "Prayer's function is to set God at the center of your attention; to open yourself to the illimination of His knowledge about yourself and your situation; to create within you such sympathy for the divine interest that you will fall in love for Him and live in Him! . . . Prayer is not an easy way of getting what we want. If it were, it would be an enterprise so dangerous as not to be recommended, save to very few . . . Prayer is a way of discovering what God wants. . . . Contemplation is the highest form of prayer. . . . True prayer is not a demand but a dedication. . . . Prayer is not fussing at God. . . .

"The main message of this book is that real prayer is the journey of the human consciousness, from its absorption in self and things and people, to an awareness of God." These are fine and noble statements. In this sense, we should all say, "Lord, teach us to pray."—***Fred D. Gealy***

Beginning on the premise that "Nothing is of much value unless it is understood—violin or vitamin, car or catalogue, bandage or Bible," Dr. Day presents prayers so that it becomes rational. With a basis of sound scholarship he appeals to men and women of impressive intelligence. He did not arrive at this workable hypothesis of prayer easily. His was an earnest quest through years of groping for answers, in the hope that prayer might be taken out of the realm of the haphazard.

Wilster

Quoting from his book: "God is infinite. Man is finite. Will any communion bring back the final revelation? Just because God is God, the possibilities are unlimited, the revelation is always unfinished. There is always more to learn and more to tell."

Seeking for this "more to learn," Day gave his attention to Catholic and Protestant, Unitarian and Trinitarian, Unity and Christian Science, Buddhist and Mohammedan counsels. He shares with us much that he found immensely helpful from these sources, even though he noted profound theological contradictions. Some of the new insights which came with revelatory and revolutionary power he presents in the chapters dealing with the role of consciousness.

It is easy to understand why the author of this exceptional book on prayer was chosen to direct the New Life Movement of The Methodist Church, and why he founded the Disciplined Order of Christ and is chairman of the Church Peace Mission, both interdenominational organizations.

We find running through his book, a God-inspired passion for helping all persons "to be at their best for God by receiving God's best for them."—***Rose Wilster***

REVIEWS

America's Precarious Position

THE IRONY OF AMERICAN HISTORY, *by Reinhold Niebuhr. Charles Scribner's Sons, 174 pp., $2.50*

The theme of this small volume is valid and enormously important. It is, in essence, the application to America in the world today of the Christian doctrine of man as simultaneously creator and creature, as capable of envisaging ideals but always inclined to absolutize them, as capable of humility but ineradicably prone to pride and self-righteous complacency. The author has expounded this doctrine with great eloquence in many earlier books. Here he spells it out in concrete historical terms and with a special reliance on the concept of irony.

Irony is sharply distinguished from both pathos and tragedy. Pathos is the product of "capricious confusions of fortune and painful frustrations." Tragedy issues from conscious choice. "An ironic situation is distinguished from a pathetic one by the fact that a person involved in it bears some responsibility for it, and from a tragic one by the fact that the responsibility is not due to a conscious choice but to an unconscious weakness."

Hence the irony of American history. Our forefathers sincerely espoused an idealism which we can now see was utopian. We today have achieved a standard of living which we complacently tend to regard as the reward and proof of our superior virtue. We are justly proud of our political and social achievements, but we tend to be unjustifiably smug regarding their perfection and their availability for other nations. Russian communism exhibits a self-righteous utopianism even more vicious than ours because it is more fervent and more ruthless in carrying out the logical implications of its rigid ideology.

What is required is a perspective in which man can see himself for what he actually is—free, but only within limits; capable of idealism, but incapable of perfection; able and obligated to direct his own life and to affect the course of history in some measure, but never omnipotent. In the perspective of pure naturalism man's plight is merely pathetic. In the perspective of ancient or modern humanism, his lot is basically tragic. In the Christian perspective it is ironic; he is both better and worse, stronger and weaker, than he realizes. This perspective alone reflects a realistic idealism; it alone can generate the awe, humility, contrition, gratitude, and assurance that are appropriate to the actual cosmic and historical situation in which man finds himself.

Professor Niebuhr is one of the wisest and most dynamic thinkers of our times, and this book records an interpretation of the contemporary scene which we desperately need today. It is all the more unfortunate that the author's style so often obscures his meaning and so easily invites the reader to misconceive his basic attitude. Anthony West's scathing review of this book in the May 3 issue of *The New Yorker* perfectly illustrates this misapprehension. In it he accuses Niebuhr of obfuscation, antirationalism, "defeatism" and "palid pessimism," and by innuendo, of self-righteous arrogance. Mr. West is in fact completely wrong on all these counts; he hasn't an inkling of what Niebuhr is saying or the spirit in which it is said.

But Niebuhr's style is partly responsible. His repeated charges of "pretensions," "delusions," "obscurity," etc., do suggest that he alone is innocent of these human frailties. And his dialectical critique—they are wrong, but so are we; that course of action is utopian, but so is this—does suggest that all human motives are equally sinful and all political and social programs equally futile. He is *in fact* saying (and quite explicitly, on occasion) that, though all men are sinful, some motives and attitudes are more commendable than others, some policies far wiser than others. He is also pleading for the firm decisions and the strenuous endeavors which he has himself exemplified again and again.

The irony of Reinhold Niebuhr is that he has unwittingly contributed to so much misunderstanding of his own position. He cites the combination in Lincoln of "moral resoluteness about the immediate issues with a religious awareness of another dimension of meaning and judgment" as an "almost perfect model." I wish Niebuhr would study Lincoln's style in the Gettysburg address and learn to state far more simply, directly, and therefore powerfully, his invaluable diagnoses and prescriptions.—***Theodore M. Greene***

Orthodoxy Defended

THE FOUNDATIONS OF THE CHRISTIAN FAITH, *by J. N. Sanders. Philosophical Library, 199 pp., $3.75*

The basis of this book is a series of popular lectures delivered in 1946. The book "is designed as a brief exposition of the fundamental beliefs of Christians; that is to say, of the beliefs which are distinctive of Christianity, and which give the Christian religion its distinctive quality."

Sanders' book is, in fact, (1) an attack on E. W. Barnes' book *The Rise of Christianity* and (2) an apology for a conservative position in a theology based on the New Testament. The reviewer has not read *The Rise of Christianity*, but the reading of Sanders' criticism has stimulated an interest in it. I would not be surprised to find it stimulating. As is frequently the case with conservative critics (and with fundamentalists, from whom Sanders disassociates himself), Sanders attacks the set of presuppositions which are assumed by many critical scholars. Barnes holds, according to Sanders, the postulate of the uniformity of nature. Sanders also accepts it but makes allowance for special revelation in terms of the supernatural conception, Virgin Birth, most of the miracles, and the (apparently) physical resurrection.

The acceptance of the special revelation (in the above terms) in Jesus is based on the "proper criteria" which the Bible itself offers: "The criterion by which the truth of some particular episode in the Gospels is to be judged is not some alien series of philosophical presuppositions but the total conception of man and his relationship to the world and God which underlies the New Testament" (p. 44). The issue, he says, is this: "If it is possible to admit that God exists and wills to make himself known to man . . . then the New Testament picture of God becomes intelligible." On this basis he proceeds to formulate a picture of Jesus, entirely in accord with the affirmations of the later

REVIEWERS

WOODROW GEIER, associate editor of Adult Publications, Methodist Board of Education.

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BURTON H. THROCKMORTON, JR., Department of Religion, Princeton University, Princeton, N. J. Contributor to *The Joy of Study*, ed. by Sherman E. Johnson (Macmillan Co.).

ERIC L. TITUS, professor of New Testament Literature, University of Southern California, Los Angeles, Calif.

creeds, using "historical criticism" in support of such a picture. He affirms that the apostolic *kerygma* is essentially one with Jesus' message. The *kerygma* is, in fact, the unifying element of the New Testament. At this point he uses the findings of C. H. Dodd, who is the friendly counterpart of his arch-antagonist, Barnes.

Nevertheless, Sanders holds to the value of historical criticism. He is discriminating, for example, in his approach to the problem of the authorship of New Testament books; he also pays lip service to the impact of the developing theology on the primitive tradition. But there is no indication of how profound a factor the latter must have been. He accepts, for instance, as likely the Markan affirmation that Jesus predicted his death and his resurrection after three days. The eschatology of Jesus' message is interpreted in terms of his death and resurrection, not in terms of a divine in-breaking. Jesus *used* eschatology, it would appear, rather than being himself committed to this world-view.

The book is written in bad spirit. The polemical character gives it a lack of balance which is necessary in a sound approach. Furthermore, it is an apology for conservatism; it becomes, as a consequence, dogmatic. The presuppositions of Barnes could scarcely be more pronounced than those of Sanders. We take issue with the notion that presuppositions are to be deplored. The point is that one must be critical of his presuppositions and willing to make adjustments there as well as elsewhere in his thinking. There is no evidence of a critical evaluation of Sanders' own presuppositions. One gets the impression that he starts with "orthdoxy" and will end there at all costs.—***Eric L. Titus***

"Unfuzzy" Mysticism

TIME AND ETERNITY (An Essay on the Philosophy of Religion), *by W. T. Stace. Princeton University Press, 169 pp., $3*

In a widely read article in the September, 1947, *Atlantic Monthly*, Princeton Philosopher W. T. Stace, presenting the picture of a purposeless universe, declared: "For my part I believe in no religion at all." In the present volume Stace presents an eloquent affirmation of a mystical religion. Even after he explains that he is supplementing rather than contradicting his earlier statement, more than a hint of changed conviction remains.

Stace's book is a fine piece of philosophical writing with an exactitude and hard analysis that will be welcome to those who find most expositions of

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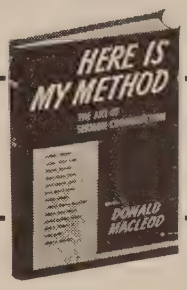

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mysticism rather "fuzzy." There is plenty here for the philosophers—from logical positivists to theists—to chew on. In this brief space we may note two of the principal contentions, as they appear in the perspective of Christian theology.

(1) The conflict between religion and naturalistic philosophies is resolved by recognizing that all religious statements are symbolic. When taken literally, they conflict with science and are false. Rightly understood, they symbolize a deep reality of religious experience whose profundity is beyond the grasp of science.

Stace correctly says that he here echoes many great religious thinkers who have realized how inadequately human language portrays the infinite mystery of God. More carefully than most of his predecessors Stace attempts to define exactly the character and validity of religious symbolism. He differs from most Christian thought in establishing an utter dichotomy between two wholy different and independent orders of being—the temporal and the eternal.

(2) All religions grow out of the universal religious consciousness, shared by all men but fully realized only in the great mystic geniuses. Revelation is the same as intuition.

Here the Christian critic will find no place for historical *revelation,* which looms so large in biblical theologies. The conception of a unique revelation, at a given point in history, remains as hard for Stace's deeply reverent religious philosophy as for secular philosophies to assimilate. As Stace (who lived twenty years in Ceylon) realizes, he is closer to Gautama Buddha than to Abraham, Moses, Jesus, and Paul.

Stace stands nearer to Paul Tillich than to any other prominent theologian of today. But his book is a challenge to searching thought, both for the Christian and the secularist.—***Roger L. Shinn***

Practical Evangelism

BUILDING CHURCH MEMBERSHIP THROUGH EVANGELISM, *by Dawson C. Bryan. Abingdon-Cokesbury Press, 188 pp., $2.*

STIR UP THE GIFT, *by Paul S. Rees. Zondervan Pub. House, 159 pp., $2.*

Bryan's book is an enlargement and a more detailed version of his 1945 volume, *A Workable Plan of Evangelism.* It gives the *why* and *how* of two-by-two visitation evangelism. His own acknowledged leadership in this field gives him a right to speak with authority, a right he does not neglect. As pastor of large and small churches in the past, as director of Personal and Visitation Evangelism of the Methodist Board of Evangelism from 1948 to 1951, and now minister of pastoral work in Houston, Texas (First Methodist Church), he has seen the plan work in many denominations, in all sorts of situations, and under great handicaps. Where his prescribed plan is followed, he claims that results are almost certain.

The book includes: planning a visitation evangelism campaign, finding prospects, securing workers, what tools to use, how to train workers (four nights of training with simultaneous visiting), handling unusual situations, forming a permanent body of workers, and assimilating new members. Samples of printed forms are included.

This reviewer is pastor of a small church in a small town—the kind where most people have known each other for many years. This is exactly the situation where many pastors say, "Bryan's plan won't work." The reviewer holds that every pastor should have this book and use it. The plan, as Bryan outlines it, works too well in too many places to be pooh-poohed. Visitation evangelism does work and Bryan seems to be about its most effective advocate and demonstrator. The book is worth the $2.00 and lots more, even though a pastor already owns *A Workable Plan of Evangelism.*

For such a good book the title is unfortunate, as it reflects only too well the pressures under which ministers work. Our main job is not building church membership, but saving souls. The zooming up of church membership totals in the U.S. and the alleged zooming down of private and public morals make one wonder just what the connection is. Adding members can easily become an end in itself, or else, under the commercial standards which have invaded our churches, become a measuring rod for ministerial advancement. If the title had been reversed or changed, it would be better.

Stir Up the Gift raises again the question: "Is it really necessary to publish every lecture series?" Dr. Rees's book is the printed version of Bob Jones University Lectures on Evangelism for 1951. He is pastor of the First Covenant Church. Minneapolis. Perhaps his live audience at Bob Jones liked his lectures, especially the endless pokes at liberals, modernists, and plain godless intellectuals, all of whom he rolls into one ball, along with other lesser breeds without the law.

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He calls Harry Emerson Fosdick a "disillusioned liberal." Only Rees and his friends had the truth all along.

The book contains a concise history of evangelism (or is it evangelicalism?) in the church, the rediscovery of the principles and practices of evangelism, and finally some positive suggestions. The last items are few, but his chapter on "The Re-validation of the Sermon" is excellent, showing what he really could have done. There are plenty, we repeat, *plenty* of better books on the subject. To minister friends: Give that $2.00 to your wife and tell her to buy a new hat.—***Graham R. Hodges***

Faith and Idolatry

THE POWER OF FAITH, *by Louis Binstock. Prentice-Hall, Inc., 240 pp., $3.95*

Louis Binstock, rabbi of a large Reform congregation in Chicago, is convinced that faith works wonders in every area of life. And in this breezy, readable book, studded with ancient tales and modern instances, he tells how and why. From his reading and study but primarily from his wide experience as pastor and counselor, he collects evidence of the power of faith, and this material he organizes in fourteen exhortatory chapters that touch upon all of the familiar aspects of human existence.

Rabbi Binstock avoids many of the errors into which many of his predecessors in this type of inspirational self-help literature have fallen. He does not attempt to reduce religion to psychotherapy, nor does he try to pass off psychotherapy as religion. He does not believe that man is entirely self-sufficient and can take care of himself, and he does not share the blind, fatuous "see-no-evil" optimism of so many religious writers. He is, in general, quite realistic, and his advice, neatly packaged in lists of commandments or propositions, is usually well worth taking.

It would make little sense to criticize this book by the criteria of the kind of book it does not pretend to be. It is obviously a popular work, with all the limitations that this implies. But even on its own level it is open to a number of serious reservations and objections, all stemming from the author's stress on the ultimacy of faith. He is never weary of reiterating that basically all religions are one, since they all assert the reality and power of faith. Their differences are only surface exteriors hiding the one common element at the heart of each. But is that true to biblical faith? The pagan idolators whom Isaiah denounced certainly had their faith, but that apparently did not impress the prophet or lead him to believe that right down at the bottom they really stood on common ground with him. Faith in some sense is indeed intrinsic to the self-transcending structure of human existence, but for that very reason the real question always is: faith in *what?* what *kind* of faith?

In the last analysis, what Rabbi Binstock is urging is *faith in faith*. In the very first pages of his book, he states his thesis, characteristically in the form of a story. "Tense and pale," at the very verge of suicide, the man confronted him. To him Rabbi Binstock said:

"It is not *I* who am going to help you. It is *you*. You are going to help yourself. You, like everyone else, have access to a great storehouse of dynamic power upon which you can draw. . . . That storehouse is *Faith*. Not religion. Not your immortal soul. Not this House of Worship. Not God. But—FAITH."

"Not God—but faith"! Again, is this the authentic word of biblical religion, Jewish or Christian? In Judaism and Christianity, it is God and God alone who saves. Faith is the attitude of unswerving adherence to, and utter trust in, God by virtue of which God's saving grace is received. It is not in itself the "dynamic power," except in a purely psychological sense. Faith in faith is no less idolatrous than faith in anything else that is not God.—***Will Herberg***

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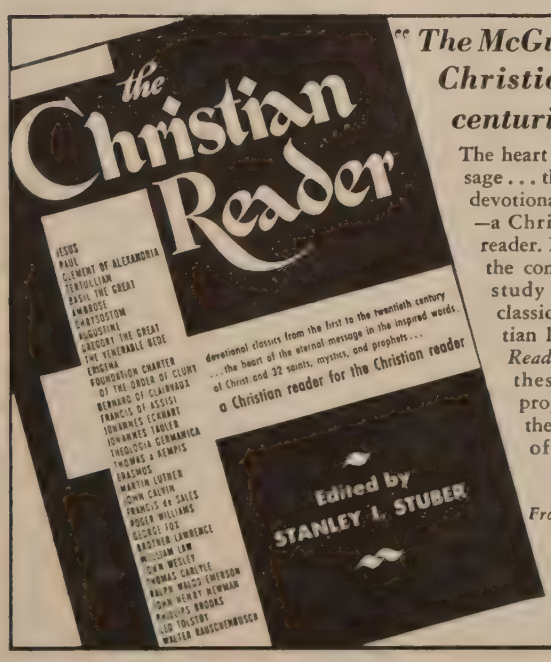
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Away with Orthodoxy

FOES OF THE SPIRIT, *by Kenneth A. Holmes. Exposition Press, 87 pp., $2.50*

The author of this small volume is the minister of the Windom Community Church, Orchard Park, New York. He attended Bob Jones University, broke with the Fundamentalists, and now considers himself a modern "liberal." The volume consists of five chapters—all "tirades against various and sundry forms of religious beliefs and practices" (p. 14).

The author tries to be empirical and believes that "The Church must provide guidance for the world. It must not succumb to human desires and passions" (p. 12). The foes of the spirit of true religion are Orthodoxy, Neo-orthodoxy, Fundamentalism, Catholicism, Sacramentalism, Nationalism, Racism, Sectarianism, and Puritan Morals. The way out for man is to recognize (1) The Inseparability of the Divine and the Human, (2) The Brotherhood of Men, and (3) The Supremacy of Human Values.

This reviewer does not object too much to the author's "foes of the spirit" since the history of Christianity supports his general position. In fact, any theological belief, position, or practice can degenerate into a foe of the spirit. The earnest Christian must constantly strive to have meaning and value in every belief and practice. The extreme "liberalism" of these pages, however, reveals to this liberal reviewer the author's immaturity and lack of preparation for his task. In brief, Holmes looks upon the religious beliefs of the present as so much chaff which he promptly throws away, losing at the same time the wheat which should be gleaned. If this young man would live for a while with Fosdick's *Modern Use of the Bible*, Anderson's recent *Rediscovering the Bible*, and the works of C. H. Dodd, H. H. Rowley, and others, he might swing back a little from his extreme left. Actually, this book is an attempt by a freshman in the theological world to criticize the procedure of graduate studies without knowing what it is all about.

Examples of his inadequacy and immaturity may be seen in the following assertions: The church of late has accepted people "largely on their own terms" (p. 12). "Religion will have to slough off this brand of theology [i.e., orthodoxy] taught in nearly all of the more important seminaries today or become eventually an inconsequential factor in the life of the world" (p. 15). "Christianity in its highest sense [that is, the spirit of Jesus] remains the same regardless of what the Bible says or is. The Christian religion is independent of the Bible" (p. 16). "It was St. Paul who dogmatized the Christian religion and forsook the spirit of the religion of Jesus" (p. 33).

The book has a "satisfaction" theory of value and defines God solely in terms of immanence. On every page, evidence is found of a struggling young man who should struggle some more under sympathetic liberal-orthodox-historical guidance.—***William Cardwell Prout***

Hymn Stories

STORIES OF HYMNS WE LOVE, *by Cecilia Margaret Rudin. John Rudin & Co., 96 pp., $1.25*

Someone said a long time ago that the Lord must have loved the poor because He made so many of them. In truth, it could be said that people must love hymn stories because there are so many books of them. In particular it might be said that people must love *Stories of Hymns We Love* because there have been fourteen printings since 1934. That is some kind of record.

A book of around forty hymns, *Stories of Hymns We Love* is beautiful in its format. At the top of each page within an artistic design, the name of the hymn appears together with the names of the author and composer of the tune. Under that is printed a musical staff with the first line of both words and tune.

The author won over this reviewer. Ordinarily books containing only forty hymn stories should not be bought, except perhaps for gifts. Even buying such a book for a gift is questionable. There are so many beautiful hymns that only forty, regardless of how well chosen, are hardly enough to be of particular service to the lover and student of hymns. That opinion still holds.

There is, however, something to be said for covering thoroughly whatever hymns are studied. This, except in one or two instances, the writer of *Stories of Hymns We Love* does very well indeed. She manages to find the human story behind the hymn. She reaches into the mind and heart of the author. Further, she usually mentions the tune

to which the hymn is commonly sung and tells of the composer.

More important than all this is the fact that she has done her research well. You do not find the sentimental little legends which have grown up around so many of the hymns. In an interesting way she goes to the pertinent facts, historically and religiously.

For the serious student a larger collection of hymn studies would be more practical. But for a gift to one who is mildly interested in hymns, or one you would like to lead into an interest of the hymns, this book is admirably suited. It goes thoroughly and entertainly into the hymns presented.—***F. Fagan Thompson***

Theology for Laymen

THE FAITH OF THE CHURCH, *by James A. Pike and W. Norman Pittenger. Seabury Press, 214 pp., $2.50*

This is the third volume in the series of books dealing with the teaching of the Anglican Communion. Already published are *The Holy Scriptures* and *Chapters in Church History*, and yet to come are *The Worship of the Church*, *Christian Living*, and *The Church at Work*. This ambitious project has for its goal the education of Episcopalian laymen in the doctrine and history of their church. The authors admit that writing on the faith of the church has not been easy, for they have tried to represent fairly the teaching of the entire Episcopal Church, and, as is the case with most denominations, it is hard to give a fair picture of the theology of a denomination which allows freedom of thinking within a broad outline.

In the Foreword, the authors tell of the labor which went into its preparation. "The co-authors have rewritten not one but all its chapters time and time again." They assert that "critics of every shade of churchmanship have patiently read manuscript and generously helped with a host of useful suggestions."

This paragraph of the Foreword is worthy of quotation:

"The Creeds as statements can never take the place of faith in God and response in trust, to his saving work. Anglicanism always has clearly understood that the Christian way is a way of redeemed relationship with God. Our theology is therefore that of a living community of believing people who are members of the Body of Christ; our life is a life-in-a-faith-relationship, made possible by the Christian proclamation, based on Scripture, summed up in the Creeds, expressed in worship, and above all, manifested in life."

The treatment is organized around the Creeds, which the authors say, have been treated less as definitions than as windows through which faith may be seen." They have succeeded in doing a good job, and the book will be read with profit by non-Anglicans, who, if they are fairly conservative in theology, will find little with which to disagree.—***R. P. Marshall***

No Just Wars

THE THEOLOGICAL BASIS OF CHRISTIAN PACIFISM, *by Charles E. Raven. Fellowship Publications, 87 pp., $1.*

In this book, which is the publication of the Robert Treat Paine Lectures for 1950, delivered at Boston University, Union Theological Seminary in New York, and the University of Chicago; Canon Raven, president of the British Fellowship of Reconciliation, argues for the pacifist position on the grounds that "peace on earth is God's will for his children and that man is in fact capable of fellowship." The canon begins his book with an introduction to the background of his thought; and then expounds the theological basis of pacifism in three chapters entitled "The Grace of Christ," "The Love of God," and "The Fellowship of the Holy Spirit."

Much of the book is good theology; much of it is inaccurate rhetoric. The last chapter on the fellowship of the Holy Spirit is for the most part excellent; but to say that it is a very evil thing that Christian theologians and ministers should use their learning and rhetoric to advocate the hydrogen bomb as the ultimate safeguard of "Christian civilization" is to say what every nonpacifist one knows would agree with; but is also to imply that all or most nonpacifists justify participation in war on the ground that by such participation "Christian civilization" may be safeguarded (which is not true), as well as to imply that all or most nonpacifists "advocate" the use of the hydrogen bomb (which is not true, either). The nonpacifist position can be defended from a Christian point of view far more ably than Canon Raven distorts it.

Nor can one agree that a "just war

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has become a contradiction in terms." If there could no longer be a "just" war—a just defense involving war—then this reviewer would have to agree that a Christian had no longer any alternative to the pacifist position; but one cannot agree that the United Nations' stand in Korea has not been "just" and has not represented justice. A "just war" is *not* now a contradiction in terms; and, as I have argued recently, martyrdom does not always present itself to a Christian as an alternative to war, as Canon Raven suggests it does.

In conclusion, this book would be stronger if it were more accurate in its polemics (including those against leading individual theologians) and if it stayed a little closer to what the title suggests is its purpose.—***Burton H. Throckmorton, Jr.***

Where People Live

THIS IS THE DAY, *by Theodore Parker Ferris, Wilcox & Follett Co., 191 pp., $2.50*

Episcopalians can preach too! This may be news to non-Anglican ministers, until they remember that Phillips Brooks was also an Episcopalian and a bishop during the latter part of his superb career. Phillips Brooks' present-day successor, Theodore Parker Ferris, provides further proof of the above claim's veracity. He has given us a sample of his sermons at Trinity Church, Boston, and the sample reveals a preacher who can be original, interesting, relevant, and Christian—unhappily an uncommon combination in contemporary preaching.

His style is clear and unhackneyed. His themes are close to the center of the gospel, and his illustrations nearly always illustrate his points effectively. If he betrays to a theologically critical reader that he is liberal in his creedal position, and a humanist in certain conclusions, it must be said that he is honestly and unoffensively liberal and an avowedly Christian humanist.

In these sermons we have a worthy expression of a shepherd of souls who knows where people live morally and spiritually, and who also is adept in communicating the Good News to them. If the sermons lack the depth of Phillips Brooks' messages, and they do, they do not lack deep conviction that in Christ is the answer perplexed and weary moderns must have for fulness of life in the world of 1952.—***David A. MacLennan***

New Renaissance

NATURE AND HUMAN NATURE, *by Lawrence K. Frank. Rutgers University Press, 175 pp., $3.*

Many observers have pointed out that we are going through a radical revolution in thought and culture comparable to that of the Renaissance or of the fifth- and six-century Greece before Christ. Lawrence Frank has attempted in this volume "an interpretation of recently developed conceptions and new ways of thinking about Nature and human nature."

In the opening chapter on "Our New Climate of Opinion," he states that "today we are starting a new tradition, a tradition about traditions, realizing that it is not the specific content or beliefs or form or pattern, but the aspirations that gave rise to those historical beliefs and institutions or ways of living, which are the central core of tradition. . . . In the light of new understanding, the only way we can maintain tradition, can carry on the endless striving for our values, is by changing our beliefs and institutions."

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No man is equipped to preach the gospel to the modern world who is not aware of these changes and able to talk to the world in its own vernacular. The summarization of this revolution in thought accomplished in this volume is a signal achievement and ministers will be in the writer's debt. At times his sentences are hard to work through, and on occasion he is repetitious. His interpretation is that of an ethical humanist, and he stands in the liberal tradition. His view of man is optimistic, but his optimism is not a shallow and sentimental optimism. He prefers to dwell on potentialities rather than on failures and to understand failures rather than to castigate men for them. He is aware of the violent contradictions and conflicts in our culture and therefore in ourselves. This book is a challenge but it has the concept of man upon which most modern therapy is based. The challenge is inherent in the therapy.—***Paul B. Maves***

From a Pastor's Heart

PRAYERS OF THE CHRISTIAN LIFE, *by John Underwood Stephens. Oxford University Press, 154 pp., $2.75*

Upon the title page of this book appear these words: "The kingdom of God is no more distant than our knees." It is a good sentence to introduce a good book; for the kingdom of God is a sovereignty to be accepted, and prayer is the divine gift through which our little man-made kingdoms are undermined and our life is renewed in the image of Christ.

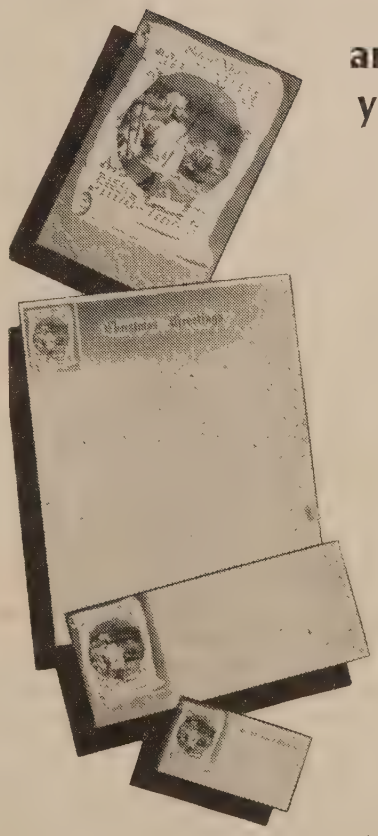
The author of these original prayers understands the meaning and language of prayer very well, and he has prepared hundreds of petitions appropriate for both private and public worship. These prayers come out of years of study, worship, and work in the pastorate; for John Underwood Stephens was assistant minister in Madison Avenue Presbyterian Church and pastor of Mount Washington Presbyterian Church, both in New York City, before he gave up his active pastorate to give his entire time to writing.

Included in the volume are prayers for personal and family use; general petitions and intercessions; prayers for use in time of suffering and sickness; prayers for special occasions (marriages, baptisms, confirmations, reception of new members, etc.); prayers in observance of special days and seasons, and many others. The volume is logically arranged and the petitions dealing with subjects in which the reader is interested are easily located.

Prayers of the Christian Life combines a sound Christian theology, a depth of devotion, and the compassion of a true pastor's heart with artistic skill. It should fill a great need in the prayer life of clergy and laity in these days.—***Woodrow Geier***

Prices of all books reviewed in THE PASTOR are subject to change without notice.—Ed.

New 1952 Bulletin



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Democracy as Religion

WHAT AMERICANS BELIEVE AND HOW THEY WORSHIP, *by J. Paul Williams, Harper & Bros., 400 pp., $5.*

Mr. Williams begins this study with an expression of astonishment at the "number of religious sects [that] flourish in the United States"; recognizes in passing that "every society is at bottom a spiritual entity" and hence that one's "disapproval of specific religions" should not "lead him to conclude that religion as such is either unimportant or unessential"; and, proceeding in twelve chapters through a semihistorical survey of "the traditional religions" (Catholics, Lutherans, Episcopalians, Presbyterians, Congregationalists-Unitarians, Baptists-Disciples, Quakers, Methodists, Jews), some "recent innovations" (Seventh-Day Adventists, Mormons, Christian Scientists, etc.) and "some non-ecclesiastical spiritual movements"; finally arrives in Chapter 14 at the startling conclusion that "the state must be brought into the picture; governmental agencies must teach the democratic ideal *as religion.*"

The author makes the steps in the argument clear enough. (1) ". . . a culture is above everything else a faith, a set of shared convictions, a spiritual entity." (2) "America runs a grave danger from lack of attention to the spiritual core which is the heart of her national existence." (3) "If we are to avoid this danger, democracy must become an object of religious dedication. Americans must come to look on the democratic ideal (not necessarily American practice of it) as the Will of God or, if they please, the Law of Nature." (4) In order to achieve this "it will be necessary to mobilize many agencies" among which "the churches and synagogues are obviously first on the list." (5) But, although they are already doing much to bolster democracy, some "religious leaders raise serious objections to such a proposal." Particularly, "appeals to orthodox religious *leaders*" for such broadening of their vision "will no doubt fail" because "men seldom give up power and privilege voluntarily." (6) "Appeals to orthodox *laymen* . . . have a chance of success," but, finally (7) "the churches receive but voluntary attention [and that from "but half the population"]; the government may require attention [of "all the population"]." This *required attention* the author bluntly describes as ". . . giving the power of wholesale religious indoctrination into the hands of politicians" or "of governmental authorities."

In every period there have been those who argued that the way to rid a house of rats is to burn the house down. The author's analogous prescription for saving "democracy" is based upon and is sort of a jackpot of the "functional" approach to religion. "We all, confronted by life's mystery," he argues, "construct symbols to help us deal with it." This, presumably, is religion. "But our symbols differ." Hence, in looking at other peoples' faiths "we must struggle against the temptation to distrust their sincerity" or "to think them unintelligent." The implication is that sincerity is the test of truth, and hence the only pertinent question regarding another's symbols is—are they constructed and used with sincerity? Insofar, one religion is just as good as another. Strangely enough, the author is unwilling to apply this reasoning to social ideals. He rejects the suggestion that "one social ideal is as good as another." Why, is not clear.

Hence "Americans must be brought to the conviction that democracy is the very Law of Life." To this end "public efforts" must be made to give it "metaphysical sanctions and ceremonial reinforcement." This, the author thinks, can be done by the "public agencies . . . without teaching a complete metaphysical system." For, finally, the reason for doing so is purely functional, namely, to instrument "the duty to strengthen public morals." At this point the functionalist's wrestle with metaphysics assumes Gargantuan proportions.

Lastly, so far as religious freedom is concerned, the whole argument seems to rest upon a misunderstanding of what "religious freedom" has meant in the American tradition. In his statement of personal convictions, the author states his belief that "the freedom to follow conscience in private worship is among the most precious of our liberties."

This religious freedom generally has been and is allowed by all forms of religious autocracy. What was struggled for in the seventeenth and eighteenth centuries, and finally recognized in the American constitutions, the law of the land, and in general practice, was the freedom to follow conscience in *public* worship.

Shall we now then advocate that the coercive power of the government be used to promote the worship of the "democratic ideal *as religion?*"—***Sidney E. Mead***

BOOKS briefly noted

JOHN WESLEY'S PRAYERS, ***Frederick C. Gill, ed., Abingdon-Cokesbury Press, 124 pp., $1.50.***

One of Wesley's prayers was "Save me, oh God, as a brand snatched out of the fire." According to the tradition Wesley, as a child, was saved in such a manner. This little volume is a significant contribution to devotional literature edited by a Methodist minister in North Wales.

THE FAITH ONCE DELIVERED, ***by Clarence E. Macartney. Abingdon-Cokesbury, 175 pp., $2.50.***

Another volume of sermons by the well-known minister of First Presbyterian Church, Pittsburgh, Pennsylvania. This represents a series of fifteen sermons preached in his church.

UNDERSTANDING THE BOOKS OF THE NEW TESTAMENT, ***by Patrick H. Carmichael. John Knox Press, 205 pp., $2.50.***

Here is an excellent Bible study book for lay men and women prepared under the editorship of a leader in the field of religious education. This volume complements *Understanding the Books of the Old Testament,* published last year.

ALTERATIONS OF THE WORDS OF JESUS, ***by Leon E. Wright. Harvard University Press, 154 pp., $3.***

A rather technical monograph dealing with variations of the text of the New Testament, with special reference to the words of Jesus.

HURLBUT'S STORY OF THE BIBLE, ***by Jesse Lyman Hurlbut. John C. Winston Co., 655 pp., $4.95.***

The anniversary edition of one of the best sellers of the past half century. This edition celebrates the printing of the three millionth copy of this classic story of the Bible.

BEST SERMONS, ***by Paul G. Butler. Macmillan Co., 358 pp., $3.75.***

This edition of best sermons is truly representative of the preaching coming out of the major religious faiths in this country. Many of these are excellent sermons. Others, as would be expected, fall short.

KEYS TO RICHER LIVING, ***by Lewis L. Dunnington. Macmillan Co., 136 pp., $2.***

Here is the fifth book of sermons by the pastor of First Methodist Church of Iowa City, Iowa. These sermons, preached in his church, represent the author's attempt to speak positively to the despair of this generation.

BUDDHISM (A Religion of Infinite Compassion), ***by Clarence H. Hamilton. The Library of Religion (Liberal Arts Press), 189 pp., $1.75.***

First in a series entitled "The Library of Religion," this book offers selections from Buddhist literature edited with an introduction and note by the Professor of History of Religion and Philosophy of Religion in Oberlin Graduate School of Theology.

GOD AND NATURE, ***by G. F. Stout. Cambridge University Press, 339 pp., $7.***

Edited by his son, and published this year for the first time, this volume is the second of two based on the Gifford lectures delivered in the University of Edinburgh in 1919 and 1921.

THE BOOK OF JEREMIAH, Vol. II, ***by Julius A. Bewer, and*** **THE GOSPEL OF MARK,** ***by Frederick C. Grant. Harper & Bros., 75 cents each.***

These two pamphlets are the latest issues in the convenient, low priced "Harper's Annotated Bible Series." The text of the Bible is in the King James Version, and helpful introductions and critical notes are presented by the respective authors. Dr. Bewer is general editor of the series.

THE ERA OF THE CHURCH FATHERS, ***by Hans Lietzmann. Charles Scribner's Sons, 212 pp., $4.***

In the field of church history this is an important book. It is volume 4 of a projected five-volume series on "A History of the Early Church," by the eminent German historian who died in 1942 before he had completed this project in church history. This is one of the significant contributions of our time to the study of history of the church.

PRAYERS AND SERVICES FOR CHRISTIAN FESTIVALS, ***by James M. Todd. Oxford University Press, 182 pp., $2.25.***

A useful book for pastors interested in an orderly service of worship. The author is minister of Middlegate Congregational Church, Great Yarmouth, England.

WHAT ST. PAUL SAID, ***by J. W. C. Wand. Oxford University Press, 108 pp., $2.***

The purpose of these lectures, by the Bishop of London, is to give a birds-eye view of the preaching of St. Paul as presented in his epistles. He deals with "Letters of the Second Journey," "Letters of the Third Journey," "Letters from Prison." There is an introduction giving a background for Paul's work and a summary discussion of his teaching.

THE MARCH OF METHODISM, ***by Cyril J. Davey. Philosophical Library, 209 pp., $3.75.***

This is the story of British Methodism's missionary work overseas from the time of Dr. Thomas Coke down to the present day.

THE PRIMITIVE CHRISTIAN CALENDAR, ***by Philip Carrington. Cambridge University Press, 235 pp., $6.***

The Archbishop of Quebec (Anglican) argues forcefully for a new theory explaining the particular order of the Gospel According to Mark. The theory is that the early Christians followed in their worship a liturgical year, roughly paralleling the Hebrew agricultural and ritual year.

A QUEST FOR GANDHI, ***by Reginald Reynolds. Doubleday & Co., 215 pp., 3.75***

Gandhi memorabilia by an Englishman who lived in the Indian's household. He has come to believe, after associating with Gandhi, "that if we take care of the means the ends can take care of themselves . . ."

CHRISTIAN EGYPT: CHURCH AND PEOPLE, ***by Edward Rochie Hardy. Oxford University Press, 241 pp., $3.50.***

A history of the Christian Church in Egypt, with the main concern being devoted to the period from the Council of Nicaea to the Arab Conquest, 325-645 A.D.

monday morning

You Shall Not Kill

By JAMES M. GERING

Pastor of the Methodist Church, Northville, S. D.

After having spent over one hundred eighty days of combat as one of General Patton's expendable doughboys during World War II—after having been won into the ministry by the vision of the Master hanging on the cross giving pardon and forgiveness to those who resorted to the sin of violence by taking his life—I feel that it is most necessary to voice my protest against what I consider a base ignorance of Christ's way which is evidenced by the typical media of such articles as "The Immorality of Pacifism" [June, p. 4].

I am convinced that the commandment "you shall not kill" holds true under any circumstance and that there is absolutely no exemption, including such distorted justifications as "holy wars" or Joe Louis' "This is God's war." I have heard of a great number of Germans and Italians who felt that they were fighting God's war too!

The defender of non-pacifism states that a pacifist has "no moral or Christian right to refuse to defend the helpless, the weak, the sick, and those unable to defend themselves." What is a pacifist if he is not a person who refuses to utilize violence under any circumstances? . . .

Jesus did say *whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.* I see no implication whatever that Jesus gave authority to Mr. Jones, myself, or any country to hang millstones around the necks of perpetrators. . . . Mr. Jones uses an incident where Christ's enemies were trying to trap him on the matter of whether or not Jews should pay their taxes to the Roman Government. The only issue at stake here is whether they were to pay taxes, and there is not even an implication that compulsory military training is up for debate. Jesus told the people that certainly it was permissable to give tribute to Caesar, *but* he added that we should give unto God that which is God's. It is all right to pay taxes but is it all right to kill when you feel that it is wrong to do so? There is a whale of a difference between not paying taxes and killing!

Pacifism is not immoral because it throws the burden of defense on others. During the first three hundred years of the church's history it was at its strongest because the Christians did not defend themselves by violence but, rather, they defended the Christian way by exercising non-violence—Christ's way. All through the Bible the same theme is in evidence—ten just men shall save the city, a small pinch of salt shall preserve the whole earth, the few principled will redeem the many unprincipled. Non-pacifism is immoral because it throws the burden of the defense of God's way upon the few.

Pacifism is not immoral because it is "actually subversive." What does subversive mean? Does it mean undermining God's way as seen in Jesus Christ, or does it mean undermining the way of those selfish interests which stand to profit through bulging purses when our young men are shedding their blood and our young women are succumbing to lower moral standards? . . .

I presume that, according to Brother Jones, *resist not evil* means that we preachers had better not stand behind our pulpits and decry the evils of the world. . . . Are we to tell the people that God will not hold it against us if we go against principle's sake and resort to the very actions that Jesus died on the Cross to rectify? Does anyone think that if we kill enough people that they will turn to us in perfect love without resentment and hurt? This Jones fellow evidently does not know that war or his type of "defense" hurts—it does not mend or make whole. I know something about it: I will carry shrapnel in my body as long as I live.

What about the Quakers and the Mennonites? I was, until a few years ago, a Mennonite. In our Mennonite community in Southeastern South Dakota the ratio of Mennonite boys in uniform was two for every one boy that claimed absolute conscientious objection. In the first place, Mr. Jones had better check a few statistics before he condemns an entire denomination. I am as proud of my Mennonite heritage as I am of my adopted church. . . .

I cannot help but feel nauseatingly ill when Jones says, "The physical body is a complex mechanism and depends upon the proper balance of all its parts to operate as an efficient unit." I wonder if Jesus was defying all physiological laws when he told his disciples to "turn the other cheek." I wonder also if Mr. Jones ever heard about the balancing effects of fear, sweat, dysentery, pain, blood, dirt, tears, fleas . . . and irregular hours of combat upon the complex mechanism which we call the body? Did he ever walk into a combat area with one hundred ninety-one friends and six months later only have two of them remaining with him? Has he ever slashed a bayonet half-way through a man's neck? Has he smelled dead horses, dead cows, and dead humans for weeks and weeks? What in God's name does he mean when he says that that kind of action will lead mankind from confusion and chaos to justice and righteousness?

Some of us believe in Jesus when he said that there was no greater love than that when a man gives his life for his brother. The only defense is Christ and love, not sin and war. Pacifism immoral? Some of us know better—now.

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—Whittaker Chambers, in *Witness*
(Random House)

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